

























DEVOUT EXERCISES.  
O that I had the wings of a dove.

THE  
CELESTIAL COMFORTER;  
OR, A COLLECTION OF  
*The most Precious and Consolatory*  
SCRIPTURE PROMISES,

INTRODUCED IN  
CONCISE BUT COMPREHENSIVE SECTIONS;

For the comfort and support of Believers, in tribulation and temptation; and particularly to alleviate their pains in sickness, and to illuminate the "valley and shadow of death" with the golden light of eternity.



FIFTH EDITION, WITH ADDITIONS.



*By Thos. Branagan*  
TO WHICH IS ADDED,

A GLIMPSE  
OF THE  
LAST CHURCH OF CHRIST IN THE WORLD,  
AND THE  
PERSECUTION OF THAT CHURCH,  
*Prior to the commencement of the Millenium.*  
Being an apology for the religious sentiments of the  
Author.



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## PREFACE.

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THE present collection of Scripture Promises, is a most appropriate supplement to the "Rights of God," and the best vindication of the impartiality of the great Jehovah. The numerous instances wherein they have been fulfilled, has a tendency to remove the doubts of the philosophical unbeliever; and their application to the true believer's heart, is a reviving cordial, while travelling through this miserable world; they are in short, his choicest riches and highest hopes, this side heaven. To those who know the benefit of a suitable promise in the hour and power of darkness and temptation, this collection will be a celestial treasure; and will be a most pleasurable and profitable companion for the merchant in his counting-house, the lady in her parlour, or the sick man in his chamber; where, with a glance of an eye, they may derive heavenly refreshment, and may participate the joy of angels. By neglecting the promises of God, many a sincere Christian has been filled with solicitude and anxiety, both about the concerns of this life, and the apprehensions of death; and thus have been, by their own inattention, deprived of the best comforts of religion through life, and at the hour of death. The gracious promises of God were given for our comfort and support, in the hour of trouble and temptation. Why should we then, rob our souls of promises so sweet, so pleasant, so precious? and which "should be written on the table of our hearts!" Many serious people, while on their sick and dying beds, are deprived of the most divine consolation, for want of reading or having the promises of God applicable to their condition, read to them, by some social and sympathetic friend. The

reason is obvious : viz. As most people are not Scripturians, they might search the Bible for an hour before they would find one appropriate promise. Hence, out of one hundred who depart this life, scarcely one has the consolatory promises of God applied to his disconsolate mind, at the awful hour of death ; although calculated to be a balm for every wound, a cordial for every fear. I do therefore from the purest motives, most humbly entreat thee O reader ! who may be the owner of this book, and was I in thy presence, I would *on my bended knees* implore the same favour, namely ; that you would be so kind as to read the following promises of “ support in death and happiness after death,” to any of your relatives, friends, or acquaintances, or even neighbours who may be on the borders of eternity. This act of kindness may be the source of supreme happiness to yourself as well as them. And I would also most humbly entreat the respectable members of that excellent and benevolent institution, called “ The Philadelphia Society for alleviating the miseries of indigent sick persons,” to grant me, or rather to grant the indigent sick under their compassionate notice, and whom they periodically visit and relieve, the same favour.



## DIRECTIONS

*To ascertain and experience the sterling value  
of the subsequent Precious Promises.*

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IT would be as great an absurdity for me to direct the reader to A. Clarke, who is the greatest commentator in the world, or S. Clarke, who was perhaps the greatest Scriptarian, (and with whose assistance I have compiled the Scripture promises) for directions to know their value, as it would be for me to direct a traveller who found a wedge of gold, to a plowman, to ascertain its intrinsic worth: yet this is the conduct of many divines, who too often direct their hearers and readers to the commentaries of man, instead of the spirit of God, for direction in controverted points of doctrine. Alas! how many millions of people are continually listening to the oratorial voices of men, entitled parsons, bishops, archbishops, cardinals, and the pope, in superb churches, and pulpits fringed with flowers of gold, while the voice of the true shepherd in their hearts (which only can lead to true happiness here and hereafter) is heard with total disregard. Truly in the present age, gross darkness rests upon the minds of the people, and tradition is substituted in the room of truth. Wherefore, dear reader, if you wish to know the true value of this cabinet of celestial Jewels, I would earnestly recommend you to the Spirit of truth, which will give you to feel, as well as see their infinite value. Take your eyes and thoughts from men who "*preach for pay, and divine for money,*" although their names may be embellished with the pompous and pedantic words, Rev, Right Rev. or Most Rev. or the letters D. D.,

L. I. D. or A. M. and look to the meek and lowly Jesus with simplicity and godly sincerity, and he will by his spirit give you to see the gulf of delusion into which almost the whole Christian world is fallen.

Each of the following sections is a bundle of notes on the Bank of Heaven. Whenever you are in distress or straits, take one, and go to bank and present it, nothing doubting, and the President will not deny his hand writing, nor the Cashier refuse you the heavenly coin. Come and be determined not to leave the bank till you get the money; for this confidence will please both the President and Cashier, alias, the "Son and Spirit." But remember when you receive the heavenly coin, (grace) you must not spend it in idleness, vanity, or sensuality, but husband it well, or you will be severely reprimanded when you call to bank again, and perhaps sent away empty and in disgrace. But above all things, doubt not for a moment the currency of these bank notes; for when you doubt, you obliterate the President's signature. Leave controverted divinity, like a bundle of court calendars, to ecclesiastical doctors and lawyers; but for your part, choose this better part, the divine Spirit, which will be a touchstone to discriminate between this heavenly treasure and the counterfeit coin with which Christendom is unfortunately filled. The present compilation of scripture promises is different from any thing of the kind (to my knowledge) ever before published; and that it may be a blessing to many readers, in this, and future generations, is the earnest prayer of your humble servant for Christ's sake.

THOMAS BRANAGAN.

## PRELIMINARY ADDRESS.

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IT appears necessary briefly to shew, the great blessedness of the following promises of Scripture, and to whom they are most calculated to be rendered beneficial. The cry of thousands of Christians is, "What good thing shall I do to inherit eternal life." To such the subsequent promises will appear of little value. But to the poor, humble, heart-broken penitent, whose language is, "Lord be merciful to me a sinner," they will be a holy, sacred treasure in life; and particularly so at the hour of death. As I feel the most cogent desire to be useful to such poor sinners, especially in their dying moments, I would entreat such to believe in the blessed Jesus, with an humble, loving, grateful heart: then "their faith will be counted for righteousness." Should Satan then accuse, only point to Jesus, who bore your sins upon the tree. Should he say, "no unclean thing can

enter heaven ;” the answer is ready : “ The blood of Christ cleanseth from all iniquity.” But where is your wedding garment ? I answer, the perfect righteousness of Christ, in whom I have believed : as my sins were imputed to him, most assuredly his righteousness is imputed to all who sincerely believe in his name. “ He was made sin for us, who knew no sin, that we might be made the righteousness of God in him.” But Oh ! this is a hateful doctrine to the pharisee, who wishes to purchase heaven by his sincere obedience ; and cannot bear the idea of receiving it without money and without price, as a beggar receives an alms. If antinomianism has slain its thousands, phariseeism has slain its tens of thousands : because the first appears mostly in its native deformity ; but the last appears as an angel of light, and deceives and impregnates with pride and vain glory, thousands who once ran well ; and thieves and harlots will enter heaven before such : and I am sorry to have it to say, that our elegant churches

are crouded with such. The Lord will most assuredly exalt the humble, believing penitent, and bring the proud pharisee full low. O then let me exhort you, who hate sin because God hates it, who daily abhor yourselves, and repent as in dust and ashes ; who have no confidence in the flesh, but *place your whole hope and trust in the LORD OUR RIGHTEOUSNESS !* Read, or get read to your comfort, the subsequent precious promises, not of false man, but of the true and faithful God. They will be to you, no doubt, like apples of gold, in pictures of silver. They will make your death-beds, beds of roses, and your graves the gates of paradise. I would also recommend to your serious consideration, my “Pleasures of Death, contrasted with the miseries of Human Life ;” as also my “Heavenly Antidote ; or, the Plain and Pleasant way to Holiness here, and Glory hereafter.” But, perhaps you will say, “Alas ! my sins are too great to be pardoned, for I am the chief of sinners.” I answer, if you re-

ally think so, I have far more hope for you, than he who thinks himself the chief of saints. In order that the poor heart-broken penitent may have his doubts hushed to eternal silence, let him hear what a holy man saith on this subject.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am the chief.\* He came not to save sinners only, but the very chief of sinners. And he is able to save them to the very uttermost.—But our sins are heinous, they have been often repeated, and long continued in.—What says the apostle? The blood of Jesus Christ cleanseth from all sin. Another apostle declares, by him, by the divinely excellent Redeemer, all that believe are justified from all things, from all accusations, be they ever so numerous; from all iniquity, be they ever so enormous. Nay, so wonderfully efficacious is the power of his death, that through



his great atonement, sins which are as crimson, are made white, white as snow.\*—But will Christ vouchsafe this great salvation to us? Hear his own words, He that cometh to me for pardon and salvation, I will in no wise cast out. Be his guilt ever so great, this shall be no bar. I will not on any consideration reject or deny his suit. Only let him come as a poor undone creature, and he shall find me willing and mighty to save ; nay, he invites you to come. These are his gracious words, Come unto me all ye that labour and are heavy laden, heavy laden with sin and misery, and I will give you rest.† I will deliver you from going down into the pit, I will deliver you from the vengeance of eternal fire. All your sins shall be upon me, and all my righteousness shall be upon you.—Go to a great man on earth, beg of him to use his interest in your behalf ; he would scorn to take notice of you. But your dear, tender, compassionate, most con-

\* Isa. i. 18.

† Matt. xi. 28.

descending Saviour, invites you to come to him, and assures you he will not abhor or cast you out.—Go to your earthly judge, entreat him on your bended knees, to pardon you.—He, perhaps cannot, must not : the laws forbid him. But it is not so with Jesus Christ, he has made a full satisfaction for sin ; he has made an infinite atonement for sin ; and were your sins ten thousand thousand times greater than they are, before the power of his death they would all vanish away ; by the washing of his blood, they would all be as though they had never been.

“ This then should be the one desire of your souls, your incessant prayer to God, that you may come to Christ, that you may believe in Christ, that you may be found in Christ : then you will not perish, though you deserve it, but have everlasting life, through his name.”

# THE CELESTIAL COMFORTER.

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## SECTION I.

### *Comfort in Death.*

YE who love the Lord, remember through life, and when you lay upon your dying beds, the great happiness you will enjoy immediately after death, which is herein promised to you, by him who cannot lie. Therefore read these promises, or get them repeatedly read to your comfort; and O! thank with supreme gratitude, the God who promised, and the compassionate Redeemer, who purchased by his precious blood, so many blessings for the chief of sinners. The serious reader will find these promises and meditations full of consoling reflections. They will be more precious and profitable to the sick and dying penitent, than a mountain of gold or a valley of diamonds. *Therefore, O reader! as you would wish your neighbour or friend to comfort you in the hour of death, do you even so to them, and you will find to your consolation, the blessing of Christ verified*

in you: viz. "*Blessed are the merciful, for they shall find mercy.*"

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*Ps.* lxxxiii. 24. Thou shalt guide me with thy counsel, and afterward receive me to glory. *Job* iii. 17. There the wicked cease from troubling, and there the weary be at rest. *Ver.* 18. There the prisoners rest together, they hear not the voice of the oppressor. *Isa.* lvii. 2. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. *Luke* xvi. 25. Abraham said, Son, remember, that thou in thy life-time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. *Luke* xxiii. 43. Jesus said unto him, Verily I say unto thee, This day shalt thou be with me in paradise. *Phil.* i. 21. For me to live is Christ, and to die is gain. *Ver.* 23. Having a desire to depart, and to be with Christ, which is far better. *2 Cor.* v. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with

the Lord. *Heb.* xii. 23. And to the spirits of just men made perfect, *Rev.* xiv. 13. Blessed are the dead which die in the Lord, from henceforth : yea, saith the Spirit, that they may rest from their labours, and their works do follow them. *Ps.* xlix. 15. God will redeem my soul from the power of the grave ; for he shall receive me. *4 Cor.* ii. 9. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. *Heb.* xi. 16. They desire a better country, that is, an heavenly : wherefore God is not ashamed to be called their God, for he hath prepared for them a city. *John* xiv. 2. In my Father's house are many mansions : if it were not so, I would have told you : I go to prepare a place for you. *Ver.* 3. And if I go and prepare a place, I will come again, and receive you unto myself, that where I am, there ye may be also. *2 Tim.* iv. 8. There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that

day ; and not to me only, but unto all them also that love his appearing. *2 Pet. iii. 13.* We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. *Rev. ii. 10.* Be thou faithful unto death, and I will give thee a crown of life. *Rev. vii. 15.* They are before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them. *Ver. 16.* They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. *Ver. 17.* For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water : and God shall wipe away all tears from their eyes. *Rev. xxi. 22.* I saw no temple therein, for the Lord God Almighty and the Lamb, are the temple of it. *Ver. 23.* The city had no need of the sun, neither of the moon to shine in it ; for the glory of God did lighten it, and the Lamb is the light thereof. *Rev. xxii. 5.* There shall be no night there, and



they need no candle, neither light of the sun ; for the Lord God giveth them light, and they shall reign for ever and ever. *Is.* lx. 19, 20. 1 *John* iii. 2. Now are we the sons of God : and it doth not yet appear what we shall be ; but we know, that when he shall appear, we shall be like him, for we shall see him as he is. *John* xvii. 22. The glory which thou gavest me, I have given them, that they may be one, even as we are one. *Ver.* 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me. *Rev.* xxi. 4. God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain : for the former things are passed away. *Is.* lx. 20. The Lord shall be thine everlasting light, and the days of thy mourning shall be ended. *Psa.* xvi. 11. Thou wilt shew me the path of life : in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

*Jude* 24. He is able to present you faultless before the presence of his glory, with exceeding joy. *Mat.* xiii. 43. The righteous shall shine forth as the sun, in the kingdom of their Father. *Dan.* xii. 3. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. *Rom.* viii. 18. The sufferings of this present life are not worthy to be compared with the glory which shall be revealed in us. *2 Cor.* iv. 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *Col.* iii. 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. *2 Pet.* i. 11. An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Tim.* iv. 18. The Lord will preserve me unto his heavenly kingdom. *Luke* xxii. 30. That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the

twelve tribes of Israel. 1 *Thess.* iv. 17. So shall we be ever with the Lord. *Rev.* xxii. 3. The throne of God and the Lamb shall be in it, and his servants shall serve him. *Ver.* 4. And they shall see his face, and his name shall be in their foreheads.

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In order to prove the truth of the above promises of support in death, we subjoin an account of the resignation of several dying individuals, in whom they were literally fulfilled.

“Joseph, when he was a-dying, spoke lovingly to his brethren, who had dealt cruelly with him; and assured them of the Lord’s faithfulness in keeping his promise to their fathers, *Gen.* i. 20. ‘I die, and God will surely visit you, and bring you out of this land.’

“David, when his end was near, assembled the people, and solemnly charged them, as in the audience of God, to keep his commandments, 1 *Chron.* xxviii. 8, 9. And particularly, he charged his son and successor Solomon, to ‘know the God of his father,

and to serve him with a perfect heart, and a willing mind.'

"That old disciple, Polycarp, when he came to the stake at which he was burnt, desired to stand untied, saying, 'Let me alone, for he that gave me strength to come to the fire, will give me patience to endure the flame without your tying.'

"So holy Cyprian triumphed over death, saying, 'Let him only fear death, who must pass from this death to the second death.' When he heard the sentence of death pronounced against him, he said, 'I thank God for freeing me from the prison of this body.'

"Basil, when the emperor Valens sent his officers to tempt him with great preferments to turn him from the faith, he rejected them with scorn, saying, 'You may offer these things to children.' And when they threatened him with sufferings he said, 'threaten your purple gallants with these things, that give themselves to their pleasures.'

“Ignatius being led from Syria to Rome to be torn to pieces of wild beasts, he expressed his fear lest it should happen to him as to some others, that the lions out of a kind of reverence, would not dare to touch him. And therefore he oft wished, ‘that their appetites might be whetted to dispatch him. For, said he, the lions’ teeth are but like a mill, which though it bruise, yet wasteth not the good wheat, only prepares and fits it to be made pure bread. Let me be broken by them, so that I may be made pure manchet for heaven.’

“Mrs. Jean Askew, who was a martyr in king Henry’s reign, to her confession in Newgate, she thus subscribed; ‘Written by me Jean Askew, that neither wisheth death, nor feareth its might, and as merry as one bound towards heaven.’ When the chancellor sent her letters at the stake, offering her the king’s pardon, if she would recant; she refusing to look upon them, gave this answer, ‘That she

came not hither to deny her Lord and Master.'

"Mr. James Bainham, when he was at the stake, in the midst of the burning fire, which half consumed his legs and arms, he spake these words : ' O ye papists ! behold ye look for miracles, and here now ye may see a miracle ; for in this fire I feel no more pain, than if I were in a bed of down ; it is to me as a bed of roses.'

"John Lambert, as he was burning in Smithfield, and his legs were quite consumed by fire, he lifted up his hands, his fingers flaming like torches, but his heart abounding with comfort, crying out, 'None but Christ, none but Christ.'

"Mr. Robert Glover, a little before his death, had lost the sense of God's favour, for which he was in great heaviness and sorrow ; but when he came within sight of the stake at which he was to suffer, he was on a sudden so filled with divine comfort, that clapping his hands together, he cried out to his servant, ' he is come ;' and so died most cheerfully.



“Oecolampadius, that famous divine of Switzerland, when lying on his death-bed, and being asked whether the light did not offend him? he answered, pointing to his breast, ‘Here is abundance of light;’ meaning of comfort and joy. He asked one of his friends, What news? his friend answered, none. ‘Then,’ saith he, ‘I will tell you some news; I shall presently be with my Lord Christ.’

“David Chitræus, when he lay a dying, lifted up his head from the pillow to hear the discourses of his friends that sat by him, and said ‘That he should die with the greater comfort, if he might die learning something.’

“The famous Mr. Durham being visited by a minister in his last sickness, which was long and lingering, who said to him, ‘Sir, I hope you have so set all in order, that you have nothing else to do but die.’ ‘I bless God,’ (said Mr. Durham) I have not had that to do these many years.’

“Mr. Rowland Nevet’s dying prayer for his children was, ‘That the Media-

tor's blessing might be the portion of every one of them. Adding to them, I charge you all, see to it, that you meet me on the right hand of Christ at the great day. When he was sometimes much spent with his labours he would appeal to God, that though he might be wearied in his service, he would never be weary of it. Being oft distempered in his body, he would say, he was never better than in the pulpit, and that it was the best place that he could wish to die in.

“ Mr. Philip Henry, when a dying, his pains were very sharp, he said to his neighbours who came to see him, ‘ O make sure work for your souls by getting an interest in Christ, while you are in health ; for if I had that work to do now, what would become of me.’ A little before his last illness he wrote to a reverend brother, ‘ Methinks it is strange, that it should be your lot and mine to abide so long on earth by the stuff, when so many of our friends are dividing the spoil above ; but God will have it so ; and to be willing to live in

obedience to his holy will, is as true an act of grace as to be willing to die when he calls.' One asked him how he did, he answered, 'I find the chips fly off apace, the tree will be down shortly.' He was sometimes taken with fainting fits, which when he recovered from, he would say, 'Dying is but a little more.' Once he said after recovery, 'Well, I thought I had been putting into the harbour, but I find I must yet to sea again.'

"Mr. Matthew Henry's death was somewhat sudden; he said a little before, to some about him, 'You have been used to take notice of the sayings of dying men; this is mine, That a life spent in the service of God, and communion with him, is the most comfortable and pleasant life that any one can live in this world.'

"John Stewart, provost of Ayr, was a singularly pious man; yet when he lay a dying, he said to some about him, 'I go the way of all flesh, and it may be some of you doubt nothing of my well-being; yea, I testify, that except when I slept, or was on business, I was

not these ten years without thoughts of God, so long as I could be in going from my house to the cross ; and yet I doubt myself, and am in great agony, yea, at the brink of despair.' But a day or two before he died, he turned his face to the wall from company for two hours. Then Mr. Furguson the minister coming in, asked what he was a doing ? upon which he turned himself with these words ; ' I have been fighting and working out my salvation with fear and trembling ; and now I bless God, it is perfected, sealed, confirmed, and all fears are gone.' "

### MEDITATION.

O how happy is that man, who feels himself in the divine embrace when sickness seizes and medicine fails him ! How delightful will the experience of the Saviour's love be in that all-important moment ! How pleasurable will that smile, which enlightens heaven and enraptures angels, be, to the dying saint, when bidding a long and last farewell

to all earthly things ! With death comes life, liberty, peace and love ; while darkness, discord, tumult, sorrow and grief take their everlasting flight. While the good man is walking over the bridge of death, (for, “ Faith builds a bridge across the gulf of death ”) he hears, or thinks he hears, the harmonious songs of angels, echo from the heavenly shore. Not a murmuring word escapes from the dying saint ; he bears with patience and composure the pains of sickness, till the midwife death delivers him from the womb of time, to view the golden light of eternity. Methinks I hear him, with a smile of tranquillity on his countenance, expressing his raptures in these, or words like these :

“ O death, where is thy sting ? where is thy boasted victory ? The conquest is mine ; I shall pass in triumph through thy dark dominions ; and through the grace of the Son of God, my divine leader, I shall appear there, not a captive, but a conqueror.

“ O king of terrors, where are thy formidable looks? I can see nothing dreadful in thy aspect: thou appearest with no tokens of defiance, nor dost thou come with a summons from a severe judge, but gentle invitations from my blessed Redeemer, who has passed gloriously through thy territories in his way to his throne.

“ Thrice welcome, thou kind messenger of my liberty and happiness! a thousand times more welcome than jubilee to the wretched slave, than pardon to a condemned malefactor. I am going from darkness and confinement to immense light and perfect liberty; from those tempestuous regions to the soft and peaceful climes above; from pain and grief to everlasting ease and tranquillity. For the toils of virtue, I shall immediately receive its vast rewards; for the reproach of fools, the honour and applause of angels. In a few minutes I shall be brighter than yonder stars, and brighter far than they, I shall range the boundless æther, and breathe the balmy airs of paradise.



I shall presently behold my glorious Maker, and sing hallelujahs to my exalted Saviour.

“And now come, ye bright guardians of the just, conduct me through the unknown and trackless æther, for you pass and repass the celestial road continually : you have commission not to leave me till I arrive at Mount Sion, the heavenly Jerusalem, the city of the living God : till I come to the innumerable company of angels, and the spirits of just men made perfect.

“Hold out, faith and patience ; it is but a little while, and your work will be at an end ; but a few moments, and these sighs and groans shall be converted into everlasting hallelujahs ; but a few weary steps, and the journey of life will be finished. One effort more, and I shall have gained the top of the everlasting hills, and from yonder bright summit shall presently look back on the dangers I have escaped in my travels through the wilderness.

“Roll faster on, ye lingering minutes : the nearer my joys, the more

impatient I am to seize them ; after these painful agonies, how greedily shall I drink in immortal ease and pleasure ! Break away, ye thick clouds ; be gone, ye envious shades, and let me behold the glories ye conceal ; let me see the promised land, and survey the happy regions I am immediately to possess. How long will ye interpose between me and my bright sun ? between me, and the unclouded face of God ? Look up, my soul, see how sweetly those reviving beams break forth ! how they dispel the gloom, and gild the shades of death ! Come then, welcome death ; I am prepared to die.”

Christ only can make a sick bed a bed of roses, and when death removes all other earthly comforts from you, you may possess celestial consolation in him. O then give God glory before you die ; yea, with your expiring breath, and at the same time be ashamed and confused that you have so seldom given him glory in your health. Ascribe your salvation to Christ, and place no dependance on your own self-righteousness.

## PSALM LIX.

“Remember, Lord, our mortal state,  
 How frail our life, how short our date !  
 Where is the man, that draws his breath,  
 Safe from disease, secure from death ?

Lord, while we see whole nations die,  
 Our flesh and strength repine and cry,  
 ‘ Must Death for ever rage and reign ?  
 ‘ Or hast thou made mankind in vain ?

‘ Where is thy promise to the just ?  
 ‘ Are not thy servants turn’d to dust ?  
 But faith forbids these mournful sighs,  
 And sees the sleeping dust arise.

That glorious hour, that dreadful day,  
 Wipes the reproach of saints away,  
 And clears the honour of thy word :  
 Awake, our souls, and bless the Lord.”

“Think, mighty God, on feeble man ;  
 How few his hours ! how short his span !  
 Short, from the cradle to the grave  
 Who can secure his vital breath  
 Against the bold demands of death,  
 With skill to fly, or pow’r to save ?

Lord, shall it be for ever said,  
 ‘ The race of man was only made  
 ‘ For sickness, sorrow, and the dust ?  
 Are not thy servants, day by day,  
 Sent to their graves, and turn’d to clay ?  
 Lord, where’s thy kindness to the just ?

Hast thou not promis’d to thy Son,  
 And all his seed, a heav’nly crown ?  
 But flesh and sense indulge despair ;

For ever blessed be the Lord,  
That faith can read his holy word,  
And find a resurrection there.

For ever blessed be the Lord,  
Who gives his saints a long reward  
For all their toil, reproach and pain :  
Let all below, and all above,  
Join to proclaim thy wondrous love,  
And each repeat their loud *Amen*."

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## SECTION II.

### *Support in Trouble.*

You who are beset with ill and covered with trouble, read the following promises to your comfort ; and rest assured, God only afflicts you to-day, in order to reward you to-morrow. In the mean time he sends you these cheering promises, in order to encourage you to hope, and patiently wait for deliverance ; which is at hand, if you gratefully and humbly trust in his mercy and gracious promises.

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*Job* viii. 20. Behold, God will not cast away a perfect man, neither will he help the evil doers. *Ver.* 21. Till he fill thy mouth will laughing, and

thy lips with rejoicing. *Job xi. 16.* Thou shalt forget thy misery and remember it as waters that pass away. *Job xxxvi. 16.* Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table, should be full of fatness. *Ps. xxx. 5.* His anger endureth but for a moment: In his favour is life: Weeping may endure for a night, but joy cometh in the morning. *Ps. xxxiv. 19.* Many are the afflictions of the righteous, but the Lord delivereth him out of them all. *Ps. xlii. 11.* Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. *Ps. lxxviii. 13.* Though ye have lien among the pots, ye shall be as the wings of a dove, covered with silver, and her feathers with yellow gold. *Ps. lxxi. 20.* Thou which hast shewed me great and sore troubles, shalt quicken me again, and shall bring me upon again from the depths of the

earth. *Ps.* xviii. 27. Thou wilt save the afflicted people, but will bring down high looks. *Ver.* 28. For thou wilt light my candle: The Lord my God will enlighten my darkness. *Ps.* cxlvi. 8. The Lord openeth the eyes of the blind, the Lord raiseth them that are bowed down. *Ps.* cvii. 49. They cry unto the Lord in their trouble: He delivereth them out of their distresses. *Ps.* cxxvi. 5. They that sow in tears, shall reap in joy. *Ver.* 6. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Prov.* xxi. 8. The righteous is delivered out of trouble, and the wicked cometh in his stead. *Prov.* xii. 13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble. *Prov.* xxiv. 16. A just man falleth seven times, and riseth up again. *Jer.* xxix. 11. I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil, to give you an expected end. *Jer.* xxxi. 12. Their soul shall be as a



watered garden, and they shall not sorrow any more. *Ver.* 13. I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. *Hos.* iv. 1. Come and let us return unto the Lord, for he hath torn, and he will heal us ; he hath smitten, and he will bind us up.

### MEDITATION.

Had I a throat of brass, and adamantine lungs, I would bear witness to the truth and faithfulness of God, who is a sure refuge in the time of trouble. Who can wish a greater certainty than the divine word to depend upon? If we are forsaken by the Creator, how vain is it to expect consolation from the creature! Whither then shall I look in my trouble? from whom shall I expect relief, if there is no help for me in God? Can he forget the work of his hands? or, being supremely happy himself, can he leave his poor creatures hopeless, helpless and miserable? It is impossible. Apply thyself to him, O miserable child of misfortune, and be-

lieve, without any manner of doubt, that he will relieve you, and it shall be done to you according to your faith. It is not in the power of men or angels to alleviate thy distress : why then depend upon an arm of flesh ? Why art thou so slow in turning to the strong for strength ? If God smiles, no matter if all mankind should frown ; and where, I would ask, can we expect to find so much delight as his smile can give ? His smile (in one word) changes a prison to a palace, and his frown metamorphoses a palace to a loathsome dungeon. If we possess Christ by faith, we can find no want. Whatever enemies arise, whatever sorrows surround us, at his voice the storms hush to silence ; and the sorrows vanish at his rebuke. Though death and hell, false friends and furious foes should level their darts against me, the shield of faith repels them all, and I remain in perfect tranquillity. His precious promises were given for the encouragement in the hour of trouble. Why then neglect to profit by them ? How foolish

must that man be, who starves while a table is spread before him, abounding with all kinds of necessary food.

PSALM LXXVII.

“ To God I cri’d with mournful voice,  
I sought his gracious ear,  
In the sad hour when trouble rose,  
And fill’d my heart with fear.

Sad were my days and dark my nights,  
My soul refus’d relief;  
I thought on God, the just and wise,  
But thoughts increased my grief.

Still I complain’d, and still oppress’d,  
My heart began to break;  
My God thy wrath forbade my rest,  
And kept my eyes awake.

My overwhelming sorrows grew  
Till I could speak no more;  
Then I within myself withdrew,  
And call’d thy judgments o’er.

I call’d back years and ancient times  
When I beheld thy face;  
My spirit search’d for secret crimes  
That might withhold thy grace.

I call’d thy mercies to my mind,  
Which I enjoy’d before;  
And will the Lord no more be kind,  
His face appear no more?

Will he for ever cast me off?  
His promise ever fail?  
Has he forgot his tender love?  
Shall anger still prevail?

But I forbid this hopeless thought,  
 This dark despairing frame,  
 Rememb'ring what thy hand hath wrought ;  
 Thy hand is still the same.

I'll think again of all thy ways,  
 And talk thy wonders o'er,  
 Thy wonders of recov'ring grace,  
 When flesh could hope no more.

Grace dwelt with Justice on the throne ;  
 And men that love thy word,  
 Have in thy sanctuary known  
 The counsels of the Lord."

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### SECTION III.

#### *Encouragement to hope for deliverance in time of trouble.*

If God permit your trouble to continue, it is because you will not humbly look to him for rest and refuge. Therefore turn to him, who has promised support and deliverance to the humble penitent.

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*Ps.* ix. 9. The Lord will be a refuge for the oppressed, a refuge in times of trouble. *Ps.* xxii. 24. He hath not despised nor abhorred the affliction of the afflicted ; neither hath he hid his

face from him: But when he cried unto him, he heard. *Ps.* xxvii. 14. Wait on the Lord: be of good courage, and he shall strengthen thine heart: Wait, I say, on the Lord. *Ver.* 12. When my father and my mother forsake me, then the Lord will take me up. *Ps.* xxxvii. 24. Though he fall, he shall not be utterly cast down: For the Lord upholdeth him with his hand. *Ver.* 39. The salvation of the righteous is of the Lord: He is their strength in the time of trouble. *Ps.* xviii. 2. The Lord is my rock, and my fortress, and my deliverer: My God my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. *Ps.* xli. 1. God is our refuge and strength, a very present help in trouble. *Ver.* 2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. *Ver.* 3. Though the waters thereof roar, and be troubled; though the mountains shake with the swelling thereof. *Selah.* *Ps.* lv. 22. Cast thy burden upon the

Lord, and he shall sustain thee : He shall never suffer the righteous to be moved. *Ps.* xxxi. 7. I will be glad and rejoice in thy mercy : For thou hast considered my trouble ; thou hast known my soul in adversities. *Exod.* iii. 7. I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-masters : For I know their sorrows. *Ps.* xli. Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble. *Ps.* lxxi. 3. Thou hast given commandment to save me, for thou art my rock and my fortress. *Ps.* cxii. 4. Unto the upright there ariseth light in the darkness. *Ps.* cxxxvi. 23. Who remembereth us in our low estate : for his mercy endureth for ever. *Ps.* cxxxviii. 7. Though I walk in the midst of trouble thou wilt revive me : Thou shalt stretch forth thine hand against the wrath of thine enemies, and thy right hand shall save me. *Ps.* lxxiii. 26. My flesh and my heart faileth ; but God is the strength of my heart. *Ps.* cxlv. 14. The Lord



upholdeth all that fall, and raiseth up all that are bowed down. *Isa.* xxv. 4. Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. *Isa.* xxvii. 8. In measure, when it shooteth forth, thou wilt debate with it: He stayeth his rough wind in the day of the east wind. *Job* xxxiv. 23. He will not lay upon man more than is right, that he should enter into judgment with God. *Isa.* l. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light, let him trust in the name of the Lord, and stay upon his God. *Lam.* iii. 31. The Lord will not cast off for ever, *Ver.* 32. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. *Ver.* 33. For he doth not afflict willingly, nor grieve the children of men. *Jer.* xxx. 11. I am with thee, saith the Lord, to save thee: I will correct thee

in measure, and will not leave thee altogether unpunished. *Jer.* xvi. 19. O Lord my refuge and my fortress ; and my refuge in the day of my affliction. *Mic.* vii. 8. Rejoice not against me, O mine enemy : When I fall, I shall arise ; when I sit in darkness, the Lord shall be a light unto me. *Ver.* 9. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me : He will bring me forth to the light, and I shall behold his righteousness. *Nah.* i. 7. The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. *Mat.* xi. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. *John* xvi. 33. These things I have spoken unto you, that in me ye might have peace : In the world ye shall have tribulation ; but be of good cheer, I have overcome the world. *2 Cor.* i. 5. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Cor.* iv. 8. We are

troubled on every side, yet not distressed ; we are perplexed, but not in despair. *Ver. 9.* Persecuted, but not forsaken ; cast down, but not destroyed.

### MEDITATION.

If you ever, my dear reader, receive eternal life at all, or deliverance from your trouble, it must be as a free gift, and not as a debt. If we are only rewarded for what our own vanity, or the partiality of our friends call good works, we must be miserable indeed. Without Christ, where, O where would be our hope ? For my part, every view I take of myself, fills me with horror and confusion. With all thy boasted virtue, proud pharisee, thou hast cause to tremble at the thought of appearing before the unsullied Majesty of heaven, without Christ in thy arms, like good old Simeon. Should the just Judge, seated on his emerald throne, supported on the wings of smiling cherubims, enter into judgment with thee for the best actions of thy life, surely thou wouldst find to thy eternal disap-

pointment, all thy good works were stained with vanity, thy devotion mingled with irreverence, thy charity with self-applause, thy chastity with intellectual impurity, thy humanity with self-conceit, thy humility with vain-glory. In short, some latent spark of self-will or self-applause, have blemished all thy glory. Hence God often views with sovereign contempt, what man views with approbation. Avaunt then, all ye vain, delusive, self-righteous thoughts! I will no more dishonour thee so, my Saviour, and rob thee of thy mediatorial crown, by trusting in my own good works for salvation. I will, from this sacred moment, begin to put my whole trust in God alone—but that thou wilt forgive me aggravates my criminality. How low has my error and folly reduced me in my own eyes, and in the sight of heaven. Alas! my blessed Saviour, I have spent a long and healthy life in following the errors and follies of this miserable world: let then shame and regret cover me; for I have provoked my best friend and benefactor, who has

preserved me from ten thousand dangers, and snatched me from the destruction into which I plunged myself, while I murmured against my heavenly friend that thus saved me. Had it been an enemy that I had offended, I should not thus grieve; but when I remember that thou art and hast been a true friend, benefactor, father and king to me, the source and sum total of all my happiness, good Lord, what a hateful and horrible wretch do I appear! Thy laws I know are just and good, and this knowledge heightens my mighty guilt; for I have violated the justice I admire, and dishonoured the sanctity I adore.

“ Yet O! the chief of sinners spare,  
 In honour of my great High Priest,  
 Nor in thy righteous anger swear,  
 T’exclude me from thy people’s rest.”

Enable me from this moment to begin to live as I intend to die; to repent, believe, hope, love, and then obey the gospel.

PSALM CXXV.

“ Unshaken as the sacred hill  
 And firm as mountains stand,

Firm as a rock the soul shall rest  
That trusts th' Almighty hand.

Not walls nor hills could guard so well  
Old Salem's happy ground,  
As those eternal arms of love,  
That ev'ry saint surround.

While tyrants are a smarting scourge,  
To drive them near to God,  
Divine compassion will assuage  
The fury of the rod.

Deal gently, Lord, with souls sincere,  
And lead them safely on  
To the bright gates of paradise,  
Where Christ their Lord is gone.

But if we trace those crooked ways  
That the old serpent drew,  
The wrath that drove him first to hell  
Shall smite his followers too."

"Firm and unmov'd are they  
That rest their souls in God,  
Firm as the mount where David dwelt  
Or where the ark abode.

As mountains stood to guard  
The City's sacred ground,  
So God and his almighty love  
Embrace his saints around.

What though the Father's rod  
Drop a chastising stroke,  
Yet, lest it wound their soul too deep,  
Its fury shall be broke.

Deal gently, Lord, with those  
Whose faith and pious fear,



Whose hope and love, and ev'ry grace,  
Proclaim their hearts sincere.

Nor shall the tyrant's rage,  
Too long oppress the saint ;  
The God of Israel will support  
His children, lest they faint.

But if our slavish fear  
Will choose the road to hell,  
We must expect our portion there,  
Where bolder sinners dwell.

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#### SECTION IV.

*The sick bed made a bed of roses.*

Ye who are laid on beds of sickness, remember the good Physician uses those means to wean you from the love of this world : let not the divine remedy be rendered abortive by your obduracy. You now promise on the return of health, to love God more, and serve him better. Oh ! remember to fulfil your promise of amendment, when your good God accomplishes the promises he now makes you of deliverance.

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*Exod. xxiii. 25. Ye shall serve the Lord your God, and I will take away sickness from the midst of thee. Exod.*

xv. 26. If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes; I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee. *Job xxxiv. 24.* He is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom. *Ver. 25.* His flesh shall be fresher than a child's: he shall return to the days of his youth. *Ver. 26.* He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render unto man his righteousness. *Ver. 28.* He will deliver his soul from going into the pit, and his life shall see the light. *Ps. xci. 3.* Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. *Ver. 5.* Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day. *Ver. 6.* Nor for the pestilence that walketh in darkness;

nor for the destruction that wasteth at noonday. *Ps. ciii. 3.* Who forgiveth all thine iniquities ; who healeth all thy diseases. *Deut. vii. 15.* 'The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt upon thee. *Jer. xxxiii. 6.* Behold, I will bring health and cure ; and I will cure them and will reveal unto them the abundance of peace and truth. *Ps. xli. 3.* The Lord will strengthen him upon the bed of languishing ; thou wilt make all his bed in his sickness.

### MEDITATION.

How often does the Almighty afflict his creatures, in order to cure them of their attachment to this world, and win them to their own happiness ! O then, I will no more, my God, forsake, nor cast thy love behind me ! Yes, when I cease to love thee, let me cease to live : when I forget thy past favours, let nothing but horrid images haunt my affrighted imagination ! When to do thy blessed will is not dearer to me than

life, let that life be a burthen to me. When I disregard the sweetness of thy love, let every one hate me. When I seek not to please thee, let every thing offend me. When thou art not my hope, my heaven, my all, let the horrors of hell seize me, and the howling of the damned be all the sounds that salute my ear, till I return to thee, and find a refuge under the shadow of thy wings. When I desire any thing in comparison of thee, let that thing be a source of misery to me. In one word, when I forsake my Creator, may I find nothing but vexation and disappointment in the creature. These maledictions I pronounce against myself, because I well know the treachery of the human heart. Search then every recess of this faithless heart of mine ; and whatever is found therein incompatible with thy divine will, O bid it all depart : bid all my foolish doubts remove far from my heart, and reign thyself there, Soul of my soul, and Sovereign of my affections ; and be my comfort in sickness, and my support in death.

## PSALM CIII.

" The Lord, how wondrous are his ways!  
 How firm his truth ! how large his grace!  
 He takes his mercy for his throne,  
 And thence he makes his glories known.

Not half so high his pow'r hath spread  
 The starry heav'ns above our head,  
 As his rich love exceeds our praise,  
 Exceeds the highest hopes we raise.

Not half so far hath nature plac'd  
 The rising morning from the west,  
 As his forgiving grace removes  
 The daily guilt of those he loves.

How slow his awful wrath to rise !  
 On swifter wings salvation flies ;  
 And if he lets his anger burn,  
 How soon his frowns to pity turn !

Amidst his wrath compassion shines ;  
 His strokes are lighter than our sins ;  
 And, while his rod corrects his saints,  
 His ear indulges their complaints.

So fathers their young sons chastise,  
 With gentle hands and melting eyes ;  
 The children weep beneath the smart,  
 And move the pity of their heart.

The mighty God, the wise and just,  
 Knows that our frame is feeble dust,  
 And will no heavy loads impose  
 Beyond the strength that he bestows.

He knows how soon our nature dies,  
 Blasted by ev'ry wind that flies ;  
 Like grass we spring, and die as soon,  
 Or morning flow'rs that fade at noon.

But his eternal love is sure  
 To all his saints, and shall endure :  
 From age to age his truth shall reign,  
 Nor children's children hope in vain.



## SECTION V.

*Earthly enemies intended to drive us  
 to our heavenly Friend.*

Ye who, like me, are surrounded with implacable enemies, remember, they are intended to constrain us to lean not on man, but God. In order that we may not be terrified by their lofty supercilious frowns, God has given us the following precious promises of deliverance in due time.



2 *Kings* vi. 16. Fear not, for they that be with us are more than they that be with them. 2 *Chron.* xiv. 11. Lord it is nothing with thee to help, whether with many, or with them that have no power. 2 *Kings* xvii. 39. The Lord your God ye shall fear, and he shall deliver you out of the hand of all your enemies. *Ps.* xvii. 7. Shew thy mar-



vellous loving kindness, O thou that savest by thy right hand them which put their trust in thee, from those that rise up against them. *Ps. xxvii. 5.* In the time of trouble he shall hide me in his pavilion ; in the secret of his tabernacle shall he hide me ; he shall set me up upon a rock. *Ver. 6.* And now shall mine head be lifted up above mine enemies round about me, therefore will I offer in his tabernacle sacrifices of joy ; I will sing, yea, I will sing praises unto the Lord. *Ps. xxxvii. 32.* The wicked watcheth the righteous, and seeketh to slay him. *Ver. 33.* The Lord will not leave him in his hand, nor condemn him when he is judged. *Ver. 40.* And the Lord shall help and deliver them : he shall deliver them from the wicked, and save them, because they trust in him. *Ps. xcvi. 10.* He preserveth the souls of his saints : he delivereth them out of the hand of the wicked. *Ps. cxii. 8.* His heart is established, he shall not be afraid, until he see his desire upon his

enemies. *Ps.* cxviii. 7. The Lord  
 taketh my part with them that help me :  
 therefore shall I see my desire upon  
 mine enemies. *Ps.* cxxv. 3. The rod  
 of the wicked shall not rest upon the  
 lot of the righteous, lest the righteous  
 put forth their hands unto iniquity.  
*Job* viii. 22. They that hate thee shall  
 be clothed with shame, and the dwel-  
 ling-place of the wicked shall come to  
 nought. *Prov.* xvi. 7. When a man's  
 ways please the Lord, he maketh even  
 his enemies to be at peace with him.  
*Is.* xxv. 5. Thou shalt bring down the  
 noise of strangers as the heat in a dry  
 place : even the heat with the shadow  
 of a cloud : the branch of the terrible  
 ones shall be brought low. *Is.* liv. 17.  
 No weapon that is formed against thee  
 shall prosper ; and every tongue that  
 shall rise against thee in judgment, thou  
 shalt condemn. This is the heritage of  
 the servants of the Lord, and their  
 righteousness is of me, saith the Lord.  
*Ver.* 15. Whosoever shall gather to-  
 gether against thee, shall fall for thy  
 sake. *Deut.* xxviii. 7. The Lord

shall cause thine enemies, that rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. *Luke* xvii. 7, 8. Shall not God avenge his own elect, that cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily. *Acts* xviii. 40. I am with thee; and no man shall set on thee, to hurt thee. *Heb.* xiii. 6. So that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me. *Ps.* cxviii. 6. *Luke* i. 71. That we shall be saved from our enemies, and from the hand of all that hate us. *Ver.* 74. That he would grant unto us that we being delivered out of the hands of our enemies, might serve him without fear. *Ver.* 75. In holiness and righteousness before him, all the days of our life.

### MEDITATION.

Let me entreat thee, O reader, in order that the above precious promises may be rendered a blessing to thee, to

read them with simplicity and godly sincerity, and with your faith in lively exercise, make your humble confession to Almighty God, in these, or words to the like effect. Thus gain his favour and friendship, and you need not fear a host of temporal and infernal foes.

“ With the lowest reverence, and most humble gratitude, I desire to prostrate myself before thee, acknowledging it my greatest honour and undeserved privilege to approach the Lord, and bow myself before the high God : I that am unworthy to utter thy tremendous name, or once to lift up my eyes to heaven. To my own confusion I here confess I have abused the mercy which I now implore, and injured that goodness and forbearance by my sins which I am now addressing myself to. I have forfeited the very benefits I ask, and despised those sacred privileges which I am forced to plead : I can use scarce any motive but what would carry in it my own condemnation. Shall I implore thy mercy by the gracious terms of the new covenant,

sealed by the blood of the eternal Son ? Alas ! that gracious covenant I have violated, and profaned its sacred seals : I have sinned against the clearest light, and the tenderest instances of love : I have not only broken my obligations to thee as my Creator, but the stronger engagements of my adoption, even the glorious privilege of being admitted into the family, and numbered among the children of God.

“ But still those very circumstances that aggravate my guilt, exalt thy mercy ; here the freeness and magnificence of grace will display itself ; here thou wilt answer the indulgent title of a Father in its tenderest extent. I have no sins too great for infinite clemency to pardon. Thou hast pardoned and restored me to thy favour too often for me now to despair : my penitent sighs were never rejected, nor my humble request unanswered. I have always found the heavens open, and the throne of God accessible through the blood of a Redeemer. By his agony and bloody sweat, by his cross and passion, by his

painful death and glorious resurrection,  
 I implore thy pardon : he has made a  
 full atonement, and divine justice will  
 demand no further satisfaction."

PSALM LXLIV.

" O God, to whom revenge belongs,  
 Proclaim thy wrath aloud ;  
 Let sov'reign power redress our wrongs,  
 Let justice smite the proud.

They say ' The Lord nor sees nor hears ;'  
 When will the vain be wise ?  
 Can he be deaf, who form'd their ears ?  
 Or blind, who made their eyes ?

He knows their impious thoughts are vain,  
 And they shall feel his pow'r ;  
 His wrath shall pierce their souls with pain  
 In some surprising hour.

But if thy saints deserve rebuke,  
 Thou hast a gentle rod ;  
 Thy providence, thy sacred book,  
 Shall make them know their God.

Blest is the man thy hands chastise,  
 And to his duty draw ;  
 Thy scourges make thy children wise  
 When they forget thy law.

But God will n'er cast off his saints,  
 Nor his own promise break ;  
 He pardons his inheritance  
 For their Redeemer's sake."

" Who will arise and plead my right,  
 Against my numerous foes ;



While earth and hell their force unite,  
And all my hopes oppose ?

Had not the Lord, my rock, my help,  
Sustain'd my fainting head,  
My life had now in silence dwelt,  
My soul amongst the dead.

• Alas ! my sliding feet !' I cried,  
Thy promise bore me up ;  
Thy grace stood constant by my side,  
And rais'd my sinking hope.

While multitudes of mournful thoughts  
Within my bosom roll,  
Thy boundless love forgives my faults,  
Thy comforts cheer my soul.

Pow'rs of iniquity may rise,  
And frame pernicious laws ;  
But God my refuge, rules the skies,  
He will defend my cause.

Let malice vent her rage aloud,  
Let bold blasphemers scoff ;  
The Lord our God shall judge the proud,  
And cut the sinners off."

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## SECTION VI.

### *The scourge of oppressors.*

"The poor oppressed honest man,  
Had never sure been born,  
Had there not been some recompence  
To comfort those that mourn."

Let those who groan under the iron  
rod of political or ecclesiastical oppres-

sion and injustice, recollect that God uses this means to cure them of their servility and idolatry, and will unquestionably deliver them when the cure is effected. But millions will not be healed, and therefore are not delivered from the galling yoke of despotism.

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*Exod.* xxii. 26. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it to him by that the sun goeth down. *Ver.* 27. For that is his covering only, it is his raiment for his skin : wherein shall he sleep ? And it shall come to pass, when he crieth unto me, that I will hear ; for I am gracious. *P.s.* xii. 5. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord : I will set him in safety from him that puffeth at him. *P.s.* xxxv. 10. All my bones shall say, Lord, who is like unto thee ? which deliverest the poor from him who is too strong for him ; yea, the poor and the needy, from him that spoileth him. *P.s.* lxxii. 4. He shall judge the poor of the people, he shall save the chil-

dren of the needy, and shall break in pieces the oppressor. *Ver.* 14. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. *Ps.* cix. 31. He shall stand at the right hand of the poor, to save him from those that condemn his soul. *Ps.* cxlvi. 7. Which executeth judgment for the oppressed. *Eccl* v. 8. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth, and there be higher than they. *Is.* liv. 14. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee.

### MEDITATION.

The heavens and earth shall pass away, before God shall fail in delivering the child of oppression that trusts in him. Yes, chaos shall again cover the face of nature with a universal blank; the sun shall extinguish his

golden light ; the groves shall lose their verdure, and the fields their flowery beauty, before one of the precious promises of Jehovah shall fail. Then why do I doubt for a moment their literal fulfilment, and my deliverance from the iron arm of oppression ! O break, break in pieces, ye fetters of unbelief ! and hinder me no more from participating the plentitude of the divine liberality by faith. Alas ! what can I find in this wilderness of sorrow, this region of misery, this vale of tears, to infatuate me, and impede my progress to immortal felicity ! Why should I waste that breath in murmuring complaints and unbelieving sighs, which should bless God even before-hand for the abundant favours he has promised ? I am certainly enveloped in great distress, but for what purpose was I brought into this dilemma ? Was it not that I might call upon thee, O my good God ! in my greatest calamity, and be delivered through faith, that I might glorify thee, when participating thy great salvation ? What clouds of wit-

nesses are on record, to encourage me to rely on thy faithful promises! We are informed by the lip of Truth, that “Thou didst divide the sea, to make a path for thy people through the mighty waters! that thou didst *rain bread from heaven*, and dissolve the flinty rock in crystal rills to give thy chosen nation drink.

“Thou art he that distinguished Noah in the universal deluge, and preserved the floating ark amidst winds, and rains, and tumultuous billows.

“’Twas thy protecting care that led Abraham from his kindred and his native country, and brought him safely to the promised land.

“Thou didst accompany Jacob in his journey to Padan-aram, and gave him bread to eat, and raiment to put on; till, greatly increased in substance, he returned to his father’s house: he wrestled for a blessing, he wrestled with the Almighty and prevailed.

“With Joseph thou wentest down into Egypt, and didst deliver him out of all his adversities, till he forgot his

sorrows, and all the toil of his father's house.

“Thou didst remember thy people in the Egyptian bondage, and looked with pitying eyes on their affliction; and, after four hundred and thirty years, on the very day thou hadst promised, didst release and bring them out with triumph and miracles. Thy presence went with them in a pillar of a cloud by day, and a protecting fire by night: thy conquering hand drove out great and potent nations, and gave them entire possession of the land promised to their fathers; nor didst thou fail in the least circumstance of all the good things thou hadst promised.

“What a cloud of witnesses stand on record? Joshua and Gideon, Jephthah and Sampson, who, through faith, obtained the promises.

“Thou didst command the ravens to feed thy holy prophets; and at the word of a prophet didst sustain the widow's family with a handful of meal.

“Thou didst walk with the three Hebrews in the fiery furnace; thou wast



present with Daniel in the lions' den, to deliver him, because he trusted in thee.

“In what instance has the prayer of faith been rejected? where were the righteous forsaken? who can charge God, without charging him foolishly?” Hence he has declared, “Them that honour me, I will honour; and they that despise me shall be lightly esteemed.” 1 *Sam.* ii. 30.

PSALM LXXVIII.

“Oh, what a stiff, rebellious house  
Was Jacob's ancient race!  
False to their own most solemn vows,  
And to their Maker's grace.

They broke the cov'nant of his love,  
And did his laws despise;  
Forgot the works he wrought to prove  
His pow'r before their eyes.

They saw the plagues on Egypt light  
From his avenging hand:  
What dreadful tokens of his might  
Spread o'er the stubborn land!

They saw him cleave the mighty sea,  
And march'd with safety through,  
With wat'ry walls to guard their way,  
Till they had 'scap'd the foe.

A wondrous pillar mark'd the road,  
Compos'd of shade and light;

By day it prov'd a shelt'ring cloud,  
A leading fire by night.

He from the rock their thirst supply'd ;  
The gushing waters flow'd,  
And ran in rivers by their side,  
Along the desert road.

Yet they provok'd the Lord most high,  
And dar'd distrust his hand ;  
' Can he with bread our host supply  
' Amidst this barren land ?

The Lord with indignation heard,  
And caus'd his wrath to flame : -  
His terrors ever stand prepar'd  
To vindicate his name."

" When Israel sinn'd the Lord reprov'd,  
And fill'd their hearts with dread ;"  
Yet he forgave the men he loved,  
And sent them heav'nly bread.

He fed them with a lib'ral hand,  
And made his treasures known ;  
He gave the midnight clouds command  
To pour provision down.

The manna, like a morning shower,  
Lay thick around their feet ;  
The food of heav'n, so light so pure,  
As though 'twere angels' meat.

But they in murm'ring language said,  
' Is manna all our feast ?

' We loathe this light, this airy bread ;  
' We must have flesh to taste."

' Ye shall have flesh to please your lust ;  
The Lord in wrath reply'd,

And sent them quails, like sand or dust,  
Heap'd up on ev'ry side.

He gave them all their own desire;  
And greedy as they fed,  
His vengeance burnt with secret fire,  
And smote the rebels dead.

When some were slain, the rest return'd,  
And sought the Lord with tears;  
Under the rod they fear'd and mourn'd,  
But soon forgot their fears.

Oft he chastis'd, and still forgave,  
Till, by his gracious hand,  
The nation he resolv'd to save,  
Possess'd the promis'd land."

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## SECTION VII.

### *The refuge of the righteous.*

Ye who are persecuted, slandered  
and reproached for vindicating the  
truth, rejoice and be exceeding glad,  
when you read the subsequent gracious  
promises.

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*Job* v. 21. Thou shalt be hid from  
the scourge of the tongue; neither shalt  
thou be afraid of the destruction when  
it cometh. *Job* xi. 15. Thou shalt lift  
up thy face without spot. *Psa.* xxxvii.  
6. He shall bring forth thy righteous,

ness as the light, and thy judgment as the noon day. *Ps.* xxxi. 20. Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion, from the strife of tongues. *Ps.* lvii. 3. He shall send from heaven, and save me from the reproach of him that would swallow me up. *Selah.* God shall send forth his mercy, and his truth. *Is.* li. 7. Hearken unto me ye that know righteousness, the people in whose heart is my law: fear ye not the reproach of men, neither be ye afraid of their revilings. *Ver.* 8. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation. *Mat.* v. 11. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. *Ver.* 12. Rejoice, and be exceeding glad; for great is your reward in heaven. *Heb.* xi. 26. Esteeming the reproach of Christ greater

riches than the treasures in Egypt: for he had respect unto the recompense of the reward. 1 *Pet.* iv. 14. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

### MEDITATION.

It is the spirit of God alone, that can support the good man, when persecuted, slandered, and reproached, for Christ's sake; and that can direct his heart to the right use and application of these heavenly promises, and not the sermons, or directions, or comments of men, without the co-operation of that divine spirit. It is this celestial dove, that brings the humble loving soul a taste of the sweetest fruit of paradise; and faith feeds delightfully thereupon. This faith, convinces the creature that, nothing he can give the Creator can suffice without he gives himself, and likewise, that nothing the Creator can give can satisfy him without he gives himself.

“ Even heaven itself, without his love  
 No lasting comfort could afford ;  
 Yea, it would a tiresome burthen prove,  
 If I were banished from thee, Lord.”

What can the soul desire, that is not to be found in the enjoyment of God. Is it beauty? He is the source and sum total of all beauty. Is it goodness? He is great in goodness, and good in greatness. Is it power? He is supreme in power, in majesty sublime. Is it riches? Every child of God, is heir to a celestial crown and heavenly kingdom. Is it honour? What can be more honourable, than to be the favourite of heaven and the child of God. Is it pleasure? Rivers of pleasure, are at his right hand, and delights that will last forever more. Is it happiness? Holiness and happiness, are inseparable companions. How stupid, and senseless, is that man that delights in the transitory beauty, riches, honour, and power, of this delusive world; seeing he cannot enjoy it but for a very short space of time, even admitting it to be ever so valuable! O, reader, art thou seeking happiness in those futile



and frivolous things of time ; if so, rest assured you will find to your eternal disappointment, misery instead of happiness, pain instead of pleasure. Leave therefore, what you will be compelled soon to relinquish, and embrace that friend which alone can comfort you ; when sickness seizes, medicine fails, and the icy arms of death encircle you !

PSALM CXX.

“ Thou God of love, thou ever blest,  
Pity my suffering state ;  
When wilt thou set my soul at rest,  
From lips that love deceit ?

Hard lot of mine ! my days are cast  
Among the sons of strife,  
Whose never-ceasing quarrels waste  
My golden hours of life.

O might I fly to change my place,  
How would I choose to dwell  
In some wide, lonesome wilderness,  
And leave these gates of hell ?

Peace is the blessing that I seek,  
How lovely are its charms !  
I am for peace ; but when I speak,  
They all declare for arms.

New passions still their souls engage,  
And keep their malice strong :  
What shall be done to curb thy rage,  
O thou devouring tongue !

Should burning arrows smite thee through;  
 Strict justice would approve ;  
 But I would rather spare my foe,  
 And melt his heart with love."

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## SECTION VIII.

### *More Encouragement against the fear of Death.*

"O, death, the good man's precious friend,  
 The kindest, and the best ;  
 Welcome the hour, my weary limbs  
 Are laid with thee at rest.  
 The rich and mighty fear thy blow,  
 From pomp, and pleasure torn ;  
 But O, a bless'd relief, to those  
 Who weary laden mourn."

In addition to the antecedent promises of support in death, and happiness after death, I would humbly take the liberty to subjoin the subsequent Scripture promises. This I consider the very best part of the book ; and I do devoutly entreat the reader, to peruse them with humble prayer to the Almighty, and on his bended knees, (if convenient) that they may prove a blessing to him here and hereafter.

As we all must die we should prepare for death. Even the good man some-

times turns pale at the approach of death ; merely for want of considering these precious promises of God, applicable to him in that awful crisis. Read, therefore, ye children of mortality, these promises, which were made to fortify you against the fear of death. And I do most humbly and earnestly entreat of you, to read them to your sick and dying friends ; that they may find comfort in their time of need.

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*Ps.* xxiii. 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me ; thy rod and thy staff, they comfort me. *Ps.* xxxvii. 37. Mark the perfect man, and behold the upright ; for the end of that man is peace. *Ps.* xlviii. 14. For this God is our God, for ever and ever : he will be our guide, even unto death. *Ps.* xlix. 15. God will redeem my soul from the power of the grave ; for he shall receive me. *Ps.* lxxiii. 26. My flesh and my heart faileth ; but God is the strength of my heart, and my portion for ever.

*Prov.* xiv. 32. The righteous hath hope in his death. *Is.* xxv. 8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. *Hos.* xiii. 14. I will ransom them from the power of the grave; I will redeem them from death. O death! I will be thy plagues; O grave! I will be thy destruction. *Rom.* viii. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come: *Ver.* 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *2 Cor.* iv. 19. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. *2 Tim.* i. 12. I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him, against that day. *Heb.* ii. 14. That through death he might destroy him that had the power of death, that is, the devil. *Ver.* 15.

And deliver them, who through fear of death, were all their life-time subject to bondage. 1 *Cor.* xv. 55. O death! where is thy sting? O grave! where is thy victory? *Ver.* 56. The sting of death is sin, and the strength of sin is the law; *Ver.* 57. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ.

### MEDITATION.

“Oh! that men would praise the Lord for his goodness,” in sickness, as well as health, in adversity, as well as prosperity, in death, as well as life. Those fools, who place their hopes and happiness, in the creature; will most assuredly be bereaved of both when that creature dies. But, those who praise the Lord for his goodness here, and trust in him alone for happiness hereafter; will find to their eternal comfort, that he never said to any of the seed of Jacob, seek ye my face in vain. God can hear in heaven, the evil, ungrateful and murmuring thoughts which we nurture on earth. You who

wish to ascertain whether your names are registered in the book of life, read the account kept by the Almighty's principal secretary, *viz.* Conscience. Reader, if you are laid on a sick-bed, O, balance your accounts for eternity every night; if you expect to be weighed in the balance, and not found wanting before morning. The ten virgins slumbered and slept; but lo, at night, the cry of the bridegroom was heard, when the wise went in to the marriage; but the foolish went unto utter darkness. For to be in friendship with the bridegroom, is heaven; and to be at enmity with him, is hell. The sons of ingratitude, who by their conduct, daily say to Christ: "*depart from us,*" will shortly hear their slighted Saviour say, "*Depart from me ye cursed to everlasting fire.*" Then what benefit will their ill-gotten gain be to them, when called to give an account of their stewardship. The truly rich man is he, who lays out much for God's poor here, because he will reap much true riches hereafter. While the



booby who lays up much, and lays out little, will find his riches like a canker, that will eat his flesh as with fire ; at any rate, he cannot be called rich, who hoards up much wealth, for surely he might as well not have it, as not use it. Let the poor honest man remember, that riches is a snare, and therefore a gracious God keeps it far from him. Let him also recollect, that when we are on a journey on a pleasant day, we are apt to loiter our precious time in viewing the country ; but when the weather is gloomy, we hasten our pace to get to our journey's end,

PSALM XXX.

I will extol the Lord on high ;  
At thy command diseases fly :  
Who but a God, can speak and save  
From the dark borders of the grave ?

Sing to the Lord ye saints, and prove  
How large his grace, how kind his love,  
Let all your pow'rs rejoice, and trace  
The wondrous records of his grace.

His anger but a moment stays :  
His love is life and length of days :  
Tho' grief and tears the night employ,  
The morning star restores the joy.

Firm was my health, my day was bright,  
 And I presum'd 'twould ne'er be night ;  
 Fondly I said within my heart,  
 ' Pleasure and peace shall ne'er depart.'

But I forgot thine arm was strong,  
 Which made my mountain stand so long ;  
 Soon as thy face began to hide,  
 My health was gone, my comforts died.

I cry'd aloud to thee, my God,  
 ' What can'st thou profit by my blood ?  
 ' Deep in the dust can I declare  
 ' Thy truth or sing thy goodness there ?

' Hear me O God of grace,' I said,  
 ' And bring me from among the dead.'  
 Thy word rebuk'd the pains I felt,  
 The pard'ning love remov'd my guilt.

My groans and tears and forms of woe,  
 Are turn'd to joy and praises now ;  
 I throw my sackcloth on the ground,  
 And ease and gladness gird me round.

My tongue, the glory of my frame,  
 Shall ne'er be silent of thy name ;  
 Thy praise shall sound thro' earth and heav'n,  
 For sickness heal'd, and sins forgiv'n.

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#### SECTION IX.

*Rest and relief, guaranteed to all  
 Mankind.*

Let those who doubt the impartiality  
 of Jehovah, read these precious pro-

mises of his mercy, help and care, made to all mankind.

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*Ps. ciii. 13.* Like as a father pitieth his children, so the Lord pitieth them that fear him. *Ver. 17.* The mercy of the Lord is from everlasting to everlasting, upon them that fear him. *Deut. iv. 31.* The Lord thy God is a merciful God: he will not destroy thee. *Isa. xxx. 18.* Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you. *Isa. xlviii. 9.* For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. *Isa. lx. 10.* In my wrath I smote thee, but in my favour have I had mercy on thee. *Jer. xxxi. 20.* My bowels are troubled for him, I will surely have mercy upon him. *Hos. ii. 23.* I will sow her unto me in the earth, and I will have mercy upon her that hath not obtained mercy. *Hos. xi. 8.* How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make

thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together. *Ver.* 9. I will not execute the fierceness of my anger, I will not return to destroy Ephraim. *Exod.* xxxiii. 19. I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. *Job* xi. 6. God exacteth of thee less than thine iniquity deserveth. *Deut.* xxxiii. 27. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them. *Ver.* 29. Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places. *Ps.* xlvii. 44. The God of Jacob is our refuge. *Selah.* *Ps.* xl. 16. Thou art my help and my deliverer,

make no tarrying, O my God. *Is.* xli. 10. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. *Ver.* 13. I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. *Ver.* 14. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. *Hos.* xiii. 9. O Israel, thou hast destroyed thyself: but in me is thy help. *Rom.* viii. 31. If God be for us, who can be against us? *Heb.* xiii. 6. We may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. *Deut.* xxxii. 11. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings; *Ver.* 12. So the Lord alone did lead him; and there was no strange God with him. *Psa.* xxxiii. 18. The eye of the Lord is upon them that fear him. Upon them that hope in his mercy. *Is.* xlvi. 8. Harken unto me, O house of Jacob,

and all the remnant of the house of Israel, which are born by me from the belly, which are carried from the womb.

*Ver.* 4. And even to your old age I am he, and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry and deliver you. *Is.*

*lxiii.* 9. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and he carried them all the days of old.

*Zech.* ii. 8. He that toucheth you, toucheth the apple of his eye. *1 Pet.*

v. 7: Casting all your care upon him, for he careth for you. *Mat.* x. 30.

The very hairs of your head are all numbered. *Luke* xxi. 18. There shall not an hair of your head perish. *Lev.*

xxvi. 11. I will set my tabernacle amongst you: and my soul shall not abhor you. *Ps.* ix. 10. Thou, Lord,

hast not forsaken them that seek thee.

*Ps.* xxxvii. 28. The Lord forsaketh not his saints; they are preserved for ever. *Ps.* xciv. 14. The Lord will not cast off his people, neither will he



forsake his inheritance. *Is.* xli. 9. Thou art my servant, I have chosen thee, and not cast thee away. *Is.* xlii. 16. These things will I do unto them, and not forsake them. *Is.* xlix. 14. Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. *Ver.* 15. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, but I will not forget thee. *Ver.* 16. Behold I have graven thee upon the palms of my hands, thy walls are continually before me. *Is.* xliv. 21. O Israel, thou shalt not be forgotten of me. *Is.* liv. 9. As I have sworn that that the waters of Noah should no more go over the earth, so have I sworn that I would no more be wroth with thee, nor rebuke thee. *Ver.* 10. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. *Jer.* xxxii. 40. I will make an everlasting covenant with them, that I will not turn

away from them to do them good ; but I will put my fear in their hearts, that they shall not depart from me. *Lam.* iii. 31. The Lord will not cast off for ever. *Ver.* 32. But though he cause grief, yet will he have compassion, according to the multitude of his mercies. *Heb.* xiii. 5. I will never leave thee, nor forsake thee.

### MEDITATION.

Should we not believe and rely upon the faithful promises of Jehovah, and receive comfort therefrom, seeing our life here is a moment, and yet in this awful moment, we sow the seed of eternal life or death, happiness or misery ; O then may I let nothing appear insignificant that I do this short moment, seeing it has a reference to so important an event. If Satan stands before me, and tempts me to sin ; O that I may view death on my left side, and Christ on my right, before I listen to his alluring voice ; by this means, I will live, as I wish to die. Should he tempt to the love of pleasure ? Tell

him every earthly pleasure conceals an evil snare. Is it honour he baits his hook with? I will tell him that earthly honour is poor satisfaction when I am poisoned with its sting. Should he present riches to my view, I will tell him at best they are only transitory, and oft times take wings to themselves and fly away, and false friends and flatterers, with them.

“ For what is friendship but a name,  
A charm that lulls to sleep,  
A shade that follows wealth or fame,  
But leaves the wretch to weep.”

Should you wish to make to yourselves friends of the mammon of unrighteousness, ye sons of wealth, make your deposits in the bank of heaven, *viz.* the bosom of the virtuous poor. In this bank you gain instead of six per cent. one hundred per cent.; and no fire can burn it, no thief can pick its locks, and no change can depreciate its value. Riches misused, and misery with the abuse of them, are inseparable companions. Wealth here, is mostly followed by mourning hereafter.

He who swims in riches, if unimproved, may expect to sink in misery. He who fares sumptuously with Dives on earth, may expect to open his eyes with Dives in hell. Shun these golden sorrows, then, O my soul, with religious fear: what are superb palaces, or diamond chains, if my soul is imprisoned therein, and manacled therewith. Every thing either delectable, or desirable to be found on earth in appearance, is in reality centered in God, and to be found abundant in Christ. Taste therefore, and see how sweet the Lord is, to them that love him in deed, and in truth.

PSALM XXXVII.

Why should I vex my soul, and fret,  
To see the wicked rise ;  
Or envy sinners, waxing great,  
By violence and lies ?

As flow'ry grass, cut down at noon,  
Before the ev'ning fades,  
So shall their glories vanish soon  
In everlasting shades.

Then let me make the Lord my trust,  
And practice all that's good :  
So shall I dwell among the just,  
And he'll provide me food.

I to my God my ways commit,  
 And cheerful wait his will ;  
 Thy hand which guides my doubtful feet,  
 Shall my desires fulfil.

Mine innocence shalt thou display,  
 And make thy judgments known,  
 Fair as the light of dawning day,  
 And glorious as the noon.

The meek, at last, the earth possess,  
 And are the heirs of heav'n;  
 True riches, with abundant peace,  
 To humble souls are giv'n.

Rest in the Lord, and keep his way,  
 Nor let your anger rise ;  
 Though Providence should long delay  
 To punish haughty vice.

Let sinners join to break your peace,  
 And plot and rage and foam ;  
 The Lord derides them, for he sees  
 Their day of vengeance come.

They have drawn out the threat'ning sword,  
 Have bent the murd'rous bow,  
 To slay the men that fear the Lord,  
 And bring the righteous low.

My God shall break their bows, and burn  
 Their persecuting darts ;  
 Shall their own swords against them turn,  
 And pierce their stubborn hearts.

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#### SECTION X.

*The good man's guide, from present  
 grief to future glory.*

The greatest of all blessings the  
 Almighty here promises; namely: the

light of his holy spirit, to guide us out of this world of misery, to the mansions of eternal blessedness.

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*Prov. i. 23.* Behold, I will pour out my Spirit unto you, I will make known my words unto you. *Is. xxxii. 15.* Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field. *Is. lix. 21.* This is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. *Ezek. xxxvi. 27.* And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *Luke xi. 13.* If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? *John iv. 10.* Jesus answered and said unto her, If thou knewest the gift of



God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. *Ver. 14.* Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life. *John vii. 38.* He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. *Ver. 39.* But this spake he of the Spirit, which they that believe on him should receive. *John xiv. 16.* I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. *Ver. 17.* Even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. *Gal. iii. 14.* That we might receive the promise of the Spirit through faith. *2 Tim. i. 14.* The Holy Ghost which dwelleth in us. *1 Cor. ii. 12.* Now we have received not the spirit of the world, but the Spi-

rit which is of God, that we might know the things that are freely given to us of God. *Luke xii. 12.* The Holy Ghost shall teach you, in the same hour, what you ought to say. *1 Cor. ii. 10.* God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. *John xvi. 13.* When he, the Spirit of Truth, is come, he will guide you into all truth. *1 John ii. 27.* But the anointing which ye have received of him, abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. *2 Cor. i. 22.* Who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Cor. v. 5.* Now he that hath wrought us for the self-same thing is God, who also hath given us the earnest of the Spirit. *Eph. i. 13.* After that ye believed, ye were sealed with that Holy Spirit of promise. *Ver. 14.* Which is the earnest of our inheritance, until the redemption

of the purchased possession, unto the praise of his glory. *Eph.* iv. 30. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. *Rom.* v. 5. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. *John* xiv. 16. He shall give you another Comforter, that he may abide with you for ever. *Ver.* 18. I will not leave you comfortless, I will come to you. *Acts* ix. 31. Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

### MEDITATION.

The gracious Creator has promised to give the gift of the holy Spirit, to guide us safe out of this vale of woe; yet many follow Christ now as in ancient times, for the loaves and fishes, but few for his own intrinsic excellence, or for the holy Spirit of his grace.

Hence I have often thought, if the devil was dead, and hell was quenched, there would be little of the love of God in the world. Christ my precious Redeemer should be loved more than life, and be dearer than even salvation. Was there no heaven to entertain me, nor celestial robes to adorn me, yet God should be admired and loved independent and exclusive of all these things. But who is it that possesses and manifests this sincere and unadulterated affection? Alas! the number is very few. Surely that love is mercenary that embraces Christ only for the sake of recompense. That woman who finds out that her husband married her only for the sake of her money, must surely despise him. And that young man who ascertains that his lover thinks more of the diamond ring he presents as a token of his love, than she does of himself, must turn with disgust from such detestable selfishness: and will God be less wise, less judicious? He is delicate in love, and cannot endure a divided heart; and can with the greatest facility

discriminate between supreme and superficial attachment. O that I could see him as he is in all his super-celestial beauty ; that I might love him as he deserves, with super-eminent affection ! O that I could love thee more for thyself, than for all thy gifts, however valuable !

PSALM XCI.

He that hath made his refuge God,  
Shall find a most secure abode ;  
Shall walk all day beneath his shade,  
And there at night shall rest his head.

Then will I say, ' My God, thy power  
' Shall be my fortress and my tow'r ;  
' I, that am form'd of feeble dust,  
' Make thine Almighty arm my trust.'

Thrice happy man ! thy Maker's care  
Shall keep thee from the fowler's snare ;  
From Satan's wiles, who still betrays  
Unguarded souls a thousand ways.

Just as a hen protects her brood  
From birds of prey that seek their blood,  
The Lord his faithful saints shall guard,  
And endless life be their reward.

If burning beams of noon conspire  
To dart a pestilential fire,  
God is their life, his wings are spread  
To shield them with a healthful shade.

If vapours with malignant breath  
Rise thick, and scatter midnight death,

Israel is safe ; the poison'd air  
Grows pure, if Israel's God be there.

What, though a thousand at thy side,  
Around thy path ten thousand died,  
Thy God his chosen people saves  
Amongst the dead, amidst the graves.

So, when he sent his angel down  
To make his wrath in Egypt known,  
And slew their sons, his careful eye;  
Past all the doors of Jacob by.

But, if the fire, or plague, or sword,  
Receive commission from the Lord  
To strike his saints, among the rest,  
Their very pains and deaths are blest.

The sword, the pestilence, or fire,  
Shall but fulfil their best desire ;  
From sins and sorrows set them free,  
And bring thy children, Lord, to thee.



## SECTION XI.

*The poor man's wealth secured in the  
bank of heaven.*

Ye who are poor and helpless in  
this world, remember Christ was also  
poor, and suffers you to be so, only to  
prevail upon you to seek the riches of  
his grace and glory. Ye are precious in  
his sight. To you the gospel is preach-  
ed, and for you these promises were



made : therefore read them to your comfort.

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*Ps.* ix. 18. The needy shall not always be forgotten ; the expectation of the poor shall not perish forever. *Ps.* lxviii. 10. Thou, O God, hast prepared of thy goodness for the poor. *Ps.* lxix. 33. The Lord heareth the poor. *Ps.* cxxxii. 15. I will satisfy her poor with bread. *Is.* xiv. 30. The first-born of the poor shall feed : and the needy shall lie down in safety. *Ps.* lxxii. 2. He shall judge thy people with righteousness, and thy poor with judgment. *Ver.* 12. He shall deliver the needy when he crieth ; the poor also, and him that hath no helper. *Ver.* 13. He shall spare the poor and needy, and shall save the souls of the needy. *Ps.* cii. 17. He will regard the prayer of the destitute, and not despise their prayer. *Ps.* cvii. 41. He setteth the poor on high from affliction, and maketh him families like a flock. *Ps.* cxiii. 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.

*Jer.* xx. 13. Sing unto the Lord, praise ye the Lord, for he hath delivered the soul of the poor from the hand of evil-doers. *Job* v. 15. He saveth the poor from the sword, from their mouth and from the hand of the mighty. *Ver.* 16. So the poor hath hope, and iniquity stoppeth her mouth. *Job* xxxvi. 15. He delivereth the poor in his affliction, and openeth their ears in oppression. *Jam.* i. 9. Let the brother of low degree rejoice, in that he is exalted. *Jam.* ii. 5. Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? *Luke* xvi. 25. Abraham said, Son, remember, thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

### MEDITATION.

Fear not, O reader, although poverty should assail and dangers should affright you. Although losses, crosses

and afflictions should accumulate, fear not, if Christ is in your heart, by a living, loving faith. He can in a moment still the wild winds and calm the roaring seas, with the same facility he hushed the tempest, when he was in the vessel at sea with his disciples. But if the storms of sorrow continue to rage, awake thy pilot; be instant in prayer; for heaven permits it to be so, that your deliverance may be by faith, that it may be stronger, and thy love for the Saviour greater. Be therefore of good courage, if you have Christ as your pilot on the stormy ocean; you will find he will safely bring your little bark into the haven of eternal repose. The narrow road to heaven is paved with afflictions, temptations and tribulations, and hedged in with briars, thorns and precipices; while the broad road to hell is spread with flowers, carpeted with roses, and environed with all the varieties and delicacies of life. Here the devil's livery servants, alias hypocrites, are to be seen, as well as his boldest champions.

In the final day of retribution, how great will their surprise be, when they hear, "Depart from me, ye workers of iniquity, I never knew you!" What, never knew us, who cast out devils in thy name, and did many wonderful works for thee? Have we not preached thy word, received thy sacraments, relieved thy members, prayed with the poor and comforted the sick? But what are all these outward shews and specious works to me, unless they spring from true love? the blessed Judge will answer. The smallest thing done for me, even a drink of cold water, if done with sincerity, shall be highly esteemed, while the greatest offerings and sacrifices, done out of formality and pharisaical views, shall all prove abortive. Love, pure and unadulterated, must be the main spring of motion, or all the apparatus of the machine will be out of order. A true, faithful saint, loves God for what he is in himself, as well as what he does in him. Such a one seeks no other heaven but the friendship of God, and dreads no other hell

but his absence. Such a soul, although he has the most correct information of the amazing magnitude of the works of creation, and the universality of redemption; although he sees in every fixed star a sun, the centre of a system as magnificent and extensive as our solar system with its revolving planets; yet the whole he considers diminutive, and all the beauty thereof deformity, when compared to his good God. 'The songs of angels are harsh discord, when compared to the music of his voice. How can we form any correct idea of that God, whom the heaven of heavens cannot contain? What is the sun but darkness, when compared to the celestial brilliancy of his smiling countenance? which gilds the corn, paints the flowers, animates the animal, and exhilarates the feathered tribe; in one word, which puts life, light and beauty upon the face of the whole creation, and diffuses righteousness, peace and joy into the dear, loving children of grace. Who dare deny, that the beauty and intelligence of angels and men are only sparks

emitted from the sovereign Beauty and Intelligence? or rather shadows illuminated by the Sun that enlightens all suns. They are merely drops of the ocean of his fulness, and beams of his celestial brightness. If the good and gracious Creator has bestowed upon me that intelligence, by which I may ascertain the magnitude and periodical revolutions of the planets, as well as their centripetal and centrifugal forces, comprehended in the laws of gravity: if, I say, this light shining in my prison of clay, capacitates me to see so much of the greatness, goodness, glory and power of God, what must that superior and super-eminent light enable me to see, when shining into the palace of God, if I am so happy as to find my residence there after death.

PSALM CIV.

My soul, thy great Creator praise ;  
 When cloth'd in his celestial rays,  
 He in full majesty appears,  
 And like a robe his glory wears.

The heav'ns are for his curtains spread ;  
 Th' unfathom'd deep he makes his bed ;  
 Clouds are his chari't, when he flies  
 On winged storms across the skies.



Angels, whom his own breath inspires,  
 His ministers, are flaming fires ;  
 And, swift as thought, their armies move  
 To bear his vengeance or his love.

The world's foundation by his hand  
 Is pois'd, and shall forever stand :  
 He binds the ocean in his chain,  
 Lest it should drown the earth again.

When earth was covered with the flood,  
 Which high above the mountains stood,  
 He thunder'd, and the ocean fled,  
 Confin'd to its appointed bed.

The swelling billows know their bound,  
 And in their channels walk their round ;  
 Yet thence conveyed by secret veins,  
 They spring on hills and drench the plains.

He bids the crystal fountains flow,  
 And cheer the vallies as they go ;  
 There gentle herds their thirst allay,  
 And for the stream wild asses bray.

From pleasant trees which shade the brink,  
 The lark and linnet light to drink :  
 Their songs the lark and linnet raise,  
 And chide our silence in his praise.

God, from his cloudy cistern, pours  
 On the parch'd earth enriching show'rs :  
 The grove, the garden, and the field,  
 A thousand joyful blessings yield.

He makes the grassy food arise,  
 And gives the cattle large supplies ;  
 With herbs for man of various pow'r,  
 To nourish nature, or to cure.

What noble fruit the vines produce !  
 The olive yields a pleasing juice ;

Our hearts are cheer'd with gen'rous wine,  
His gifts proclaim his love divine.

His bounteous hands our table spread,  
He fills our cheerful stores with bread;  
While food our vital strength imparts,  
Let daily praise inspire our hearts.

Behold the stately cedar stands  
Rais'd in the forest by his hands;  
Birds to the boughs for shelter fly,  
And build their nests secure on high.

To craggy hills ascends the goat;  
And at the airy mountain's foot  
The feeble creatures make their cell;  
He gives them wisdom where to dwell.

He sets the sun his circling race,  
Appoints the moon to change her face;  
And when thick darkness veils the day,  
Calls out wild beasts to hunt their prey.

Fierce lions lead their young abroad,  
And roaring, ask their meat from God;  
But when the morning beams arise,  
The savage beast to covert flies.

Then man to daily labour goes;  
The night was made for his repose:  
Sweet is thy gift, that sweet relief  
From tiresome toil and wasting grief.

How strange thy works! how great thy skill;  
While ev'ry land thy riches fill:  
Thy wisdom round the world we see,  
This spacious earth is full of thee.

Nor less thy glories in the deep,  
Where fish in millions swim and creep,

With wondrous motions, swift or slow,  
Still wandering in the paths below.

There ships divide their wat'ry way,  
And flocks of scaly monsters play ;  
The huge leviathan resides,  
And fearless sports amid the tides.

Vast are thy works almighty Lord,  
All nature rests upon thy word ;  
And the whole race of creatures stands,  
Waiting their portion from thy hands.

While each receives his diff'rent food,  
Their cheerful looks pronounce it good :  
Eagles and bears, and whales and worms,  
Rejoice and praise in diff'rent forms.

But when thy face is hid, they mourn,  
And, dying, to their dust return :  
Both man and beast their soul resign ;  
Life, breath, and spirit, all are thine.

Yet thou canst breathe on dust again,  
And fill the world with beasts and men ;  
A word of thy creating breath,  
Repairs the wastes of time and death.

His works, the wonders of his might,  
Are honour'd with his own delight,  
How awful are his glorious ways !  
The Lord is dreadful in his praise.

The earth stands trembling at thy stoke,  
And at thy touch the mountains smoke ;  
Yet humble souls may see thy face,  
And tell their wants to sov'reign grace.

In thee my hopes and wishes meet,  
And make my meditations sweet ;  
Thy praises shall my breath employ,  
Till it expire in endless joy.

While haughty sinners die accurst,  
 Their glory bury'd with the dust,  
 I to my God, my heav'nly King,  
 Immortal hallelujahs sing.

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## SECTION XII.

*The widows' refuge and the orphans' rest is this faithfulness of God.*

Let the fatherless and widows remember for their comfort, that although they are desolate in this world, they have a sure friend in the Father of the faithful: and although they are neglected and slighted by many professors of religion, who are notwithstanding constant attenders of religious meetings, yet God assures them by these promises, that he will not forget them.

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*Exod. xxi. 22. Ye shall not afflict any widow, or fatherless child. Ver. 23. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry. Ver. 24. And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fa-*

therless. *Deut.* x. 18. He doth execute the judgment of the fatherless and the widow. *Ps.* x. 14. The poor committeth himself unto thee : thou art the helper of the fatherless. *Ver.* 18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress. *Ps.* lxxviii. 5. A father of the fatherless, and a Judge of the widows, is God in his holy habitation. *Ps.* cxlvi. 9. He relieveth the fatherless and widows. *Prov.* xv. 25. The Lord will destroy the house of the proud ; but he will establish the border of the widow. *Prov.* xx. iii. 10. Remove not the old land mark : and enter not into the fields of the fatherless. *Ver.* 11. For their Redeemer is mighty ; he shall plead their cause with thee. *Jer.* xlix. 11. Leave thy fatherless children, I will preserve them alive : and let thy widows trust in me. *Hos.* xiv. 3. In thee the fatherless findeth mercy.

### MEDITATION.

The Supreme Being has a tender regard for the sons and daughters of mis-

fortune, but more particularly for the innocent orphan and disconsolate widow : for such our blessed Saviour has a peculiar predilection : to such he preached his gospel ; and such he pitied and relieved in the days of his humanity. In order to teach us by deeds that more than speak, to despise the riches of this world, and to embrace poverty with contentment and tranquillity, he himself had not where to lay his head. Indeed, few of the children of misfortune were so poor as to this world as he was. Let us then, dear reader, endeavour to imitate him in his imitable perfections ; let us view in the gospel what he did, what he was, and how he conducted himself ; and pray for grace, that we may be enabled to go and do likewise ; that his love may be stamped upon our hearts, his meekness be observable in our actions, and his patience and resignation to the divine will be conspicuous in our life and death.

O ask thy soul “for what end was man created?” and if it answers truly,



it will say, "To love God and man, and meditate upon heaven." And for what end was he re-created or regenerated? The answer is also ready, "To see God as he is, and enjoy him in his habitation of holiness!" Enoch walked with God, so mayest thou. Moses heard the voice of God, so mayest thou hear the whispers of the divine spirit in thy heart. David in every emergency inquired of the Lord, and so shouldst thou; for the Lord is the same God yesterday, to day and for ever. If you intend to get the victory over sin, you must do violence to the flesh, by a union and fellowship with Christ, and sacrifice every thing incompatible with his divine will. Our enemies are mighty; and none but an Almighty arm can enable us to prove victorious over them. They are principalities and powers which neither give a truce, nor cessation of hostilities: death can only part the combatants: such is their potency, policy, and perpetuity, that nothing but divine wisdom can conquer or

circumvent them. Then seeing that victory or slavery, the palm or the prison must be the event of the battle, let us fight valiantly the good fight of faith, and lay hold on eternal life; because not to conquer is to be a prisoner; not to enter heaven triumphant, is to sink into hell vanquished.

PSALM XLII.

My spirit sinks within me, Lord!  
 But I will call thy name to mind,  
 And times of past distress record,  
 When I have found my God was kind.

Huge troubles, with tumult'ous noise,  
 Swell like a sea, and round me spread;  
 The rising waves drown all my joys,  
 And roll tremendous o'er my head.

Yet will the Lord command his love,  
 When I address his throne by day;  
 Nor in the night his grace remove;  
 The night shall hear me sing and pray.

I'll cast myself before his feet,  
 And say, ' My God, my heav'nly rock!  
 ' Why doth thy love so long forget  
 ' The soul that groans beneath thy stroke ?

I'll chide my heart that sinks so low;  
 Why should my soul indulge her grief?  
 Hope in the Lord, and praise him too:  
 He is my rest, my sure relief.

My God, my most exceeding joy,  
 Thy light and truth shall guide me still :  
 Thy word shall my best thoughts employ,  
 And lead me to thine heav'nly hill.

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### SECTION XIII.

*The blessedness of affliction, when endured with patience and resignation.*

He that humbly submits to the rod of affliction, will find it mingled with honey, and a blessing in disguise. To stimulate, therefore, the child of affliction to believe, that even "afflictions from God's gracious hand, are blessings in disguise," we subjoin the following precious promises.

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*Deut.* viii. 5. As a man chasteneth his son, so the Lord thy God chasteneth thee. *Job* xxxvi. 8. And if they be bound in fetters, and be holden in cords of affliction ; *Ver.* 9. Then he shewed them their work, and their transgressions, that they have exceeded. *Ver.* 10. He openeth also their ear to discipline, and commandeth that they return

from iniquity. *Job* v. 17. Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty. *Ver.* 18. For he maketh sore, and bindeth up: he woundeth, and his hands make whole. *Ps.* xciv. 12. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. *Ver.* 13. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. *Ps.* cxix. 67. Before I was afflicted, I went astray: but now have I kept thy word. *Ver.* 71. It is good for me, that I have been afflicted; that I might learn thy statutes. *Ver.* 75. I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me. *Prov.* iii. 12. Whom the Lord loveth, he correcteth, even as a father the son in whom he delighteth. *Is.* i. 25. I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin. *Is.* xlviii. 10. Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. *Hos.* ii. 6. I

will hedge up thy way with thorns, and make a wall, that she shall not find her paths. *Ver.* 7. And she shall follow after her lovers, but she shall not overtake them: and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband, for then was it better with me than now. *Rom.* v. 3. We glory in tribulations also, knowing that tribulation worketh patience, and patience experience and experience hope. *1 Cor.* xi. 32. When we are judged we are chastened of the Lord, that we should not be condemned with the world. *2 Cor.* iv. 16. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. *Ver.* 17. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *Phil.* i. 19. I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ. *Heb.* xii. 6. Whom the Lord loveth, he chasteneth, and scourgeth every son

whom he receiveth. *Ver. 7.* If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not? *Ver. 10.* They verily, for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. *Ver. 11.* Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby. *Rev. iii. 9.* As many as I love, I rebuke and chasten. *James i. 3.* The trying of your faith worketh patience. *Ver. 12.* Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *1 Pet. i. 7.* That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. *Dan. xi. 35.* Some of them of understanding shall fall, to try them,



and to purge, and to make them white, even to the time of the end. *Dan.* xii. 10. Many shall be purified, and made white, and tried. *Zech.* xiii. 9. I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, the Lord is my God.

### MEDITATION.

Blessed are they who are chastened by the Lord, that they may thereby know the vanity of what this world calls good and great, to wit: Riches, honours, sceptres, crowns, and what is held in contempt by it, viz. the unsearchable riches of Christ. He is the pearl of great price, with whom we are happy on a dunghill, clothed with rags; but without whom we are undone and miserable, though hung in jewels and seated in a palace of ivory. Ye sons and daughters of affliction, submit to his salutary reproof and chastisement,

that you may discover the excellency of the truth as it is in our precious Jesus; blessed be his holy name! When you have made this discovery you will be rich indeed; because, "He that hath the Son of God hath eternal life." If you are not yet in Christ Jesus, as the branch in the vine, now this moment sell all, relinquish all the vain things that charm you most, that you may win Christ. If there is any thing on earth you desire in comparison of him, or will not forego for his sake, rest assured you are still ignorant of his intrinsic value, of his infinite fulness, of his sovereign beauty, of his unspeakable goodness, of his immutable truth, and consequently are unworthy of him. O my beloved reader, murmur and repine no more at the merciful dispensations of heaven. Rest assured, there is no way of curing you of your attachment to this world, and the vanities thereof, but by the rod of affliction: therefore bear it with the patience you would manifest, on the amputation of one of your limbs by a kind compas-

sionate physician, in order to stop the rapid spread of a mortification over your whole system. You have ten thousand foes to conquer, and the devil is their general, and the love of the world his chief captain; and "that false heart, the truth has said, it loves not God that loves the world." Hence the Captain of our salvation must use the rod of affliction, when he sees that you listen to the fatal overtures of this chief captain of Satan. The good Shepherd is calling thee out of the wilderness into his fold and pastures: he is willing to feed and refresh thy soul with his grace: he is waiting to illuminate thy understanding, that thou mayest distinguish his voice from the voice of a hireling: he even calls thee by these precious promises and simple meditations, to follow him till he brings you to glory. Obey then, I beseech you, the voice that calls you to your own happiness, before it be eternally too late.

PSALM CXIX.

Father, I bless thy gentle hand;  
How kind was thy chastising rod,

That forc'd my conscience to a stand,  
And brought my wandering soul to God

Foolish and vain I went astray,  
Ere I had felt thy scourges, Lord,  
I left my guide, and lost my way;  
But now I love and keep thy word.

'Tis good for me to wear the yoke,  
For pride is apt to rise and swell;  
'Tis good to bear my father's stroke,  
That I might learn his statutes well.

The law that issues from thy mouth  
Shall raise thy cheerful passions more,  
Than all the treasures of the south,  
Or richest hills of golden ore.

Thy hands have made my mortal frame,  
Thy spirit form'd my soul within:  
Teach me to know thy wondrous name,  
And guard me safe from death and sin.

Then all that love and fear the Lord  
At my salvation shall rejoice;  
For I have trusted in thy word,  
And made thy grace my only choice.



#### SECTION XIV.

*An encouragement to rely on the Divine  
veracity for rest and refuge.*

God who has made, is faithful and true to perform these and his other gracious promises; of which I have no more doubt than of my existence. Rely

then ye miserable, upon his word, and ye do honour him. Doubt his promises and impartiality, and you cannot dishonour him more, because you make him a liar. In order to remove every shadow of your doubts, he herein has promised to fulfil all his promises.

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*Deut.* vii. 9. Know, that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations. *Numb.* xxiii. 19. God is not a man, that he should lie; neither the son of man that he should repent. Hath he said, and shall he not do it: Or hath he spoken, and shall he not make it good? *Josh.* xxiii. 14. Ye know in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing hath failed thereof. *1 Kings* viii. 56. *Ps.* xviii. 30. The word of the Lord is tried. *Ps.* lxxxix. 34. My covenant

will I not break, nor alter the thing that is gone out of my lips. *Ps.* cv. 8. He hath remembered his covenant for ever, the word which he commanded to a thousand generations. *Ps.* cxix. 89. For ever, O Lord, thy word is settled in heaven. *Ver.* 90. Thy faithfulness is unto all generations. *Ver.* 160. Thy word is true from the beginning. *Ps.* cxlvi. 6. Which keepeth truth for ever. *Is.* xxv. 1. Thy counsels of old are faithfulness and truth. *Is.* xlii. 11. I have spoken it, I will also bring it to pass: I have purposed it, I will also do it. *Is.* lv. 10. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud that it may give seed to the sower, and bread to the eater; *Ver.* 11. So shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing whereunto I send it. *Rom.* xvi. 8. Jesus Christ was a minister of the circumcision for the



truth of God, to confirm the promises made unto the fathers. 2 *Cor.* i. 20. All the promises of God in him [*Christ*] are yea, and in him amen, unto the glory of God by us. 2 *Tim.* ii. 13. If we believe not, yet he abideth faithful; he cannot deny himself.

### MEDITATION.

The precious promises of the Gospel to an unbelieving sinner, is the same as a wedge of gold laid in the street and covered with dirt, is to the traveller. But to those who are illuminated by the spirit of God, they are a cabinet of celestial jewels, and an invaluable treasure, no less than the earnest of everlasting glory. And nothing short of the spirit of Truth can convince the sinner, of the infinite value of these promises of God. Yet, alas! how often do we find our commentators, and salary ministers, directing their hearers and readers, to any thing, and every thing, rather than the light of the holy spirit, in their own hearts; that they might ascertain the intrinsic value of this

wedge of celestial gold, viz. the precious promises of the scriptures of truth.

My Christian reader, you surely cannot suppose that Omnipotence can possibly lie; much less be guilty of perjury. His word, and his oath, is then pledged for the fulfilment of his promises. Therefore, the two immutable things, in which it is impossible for God to lie, should give you strong consolation. And the most effectual way to exalt the attributes of Jehovah, and pay him the highest homage, is to have an unshaken confidence in his precious promises. I will tell you, dear reader, my simple experience, as the thought this very moment struck my mind; that by relating briefly, humbly, and simply, my present experience, it would, peradventure, encourage some of my readers, who may be ready to sink in despair, to trust in the living God, and believe against belief, and hope against hope, to the honour and glory of his holy name. When I was in a state of minority, perhaps when about twelve

years of age, I had the most earnest desire implanted in my heart to please God, and to promote his glory, and that desire has grown with my growth, and strengthened with my strength. I was greatly delighted, when I thought I pleased him, and grieved when I conceived I had offended him. I was truly a little bigotted Roman Catholic, and kept a book in which I entered my sins, that I might confess them with the more facility to my Father confessor. But, my mind being enlightened by the Spirit of Truth, to see the fallacy and futility of my professional belief, and juvenile bigotry, even before I arrived at the years of maturity. I consequently relinquished both, for more liberal theological opinions. What contributed greatly to remove the prejudice of my education, and juvenile prepossessions, was the cruelty and bigotry of my bigotted relatives. In short, I was forsaken at the tender age of sixteen, by them all, and had to seek my fortune without a dollar in my pocket, although my father was a man of property and

respectability, with the world before me and Providence my guide. It was then in a peculiar manner, that God took me into his particular care and protection, and graciously preserved me, and plentifully supplied all my wants, while visiting nations, kingdoms, cities, towns, and states in Europe, Africa, and America. Language fails me, in expressing the goodness of God to me in this interesting period of my life; the following verse will give a glimpse of it:

“ To all my weak complaints and cries  
 His mercy lent an ear;  
 Ere yet my feeble thoughts had learnt  
 To form themselves in pray’r.”

When in my eighteenth year, through grace, I was enabled to make a great sacrifice of interest to principle, in Bermuda; and six years after I was called upon by conscience, to make a still greater sacrifice, to wit: a pecuniary establishment in Antigua, by which I was in a fair way of becoming what the world calls “a gentleman;” and in making this sacrifice, I had to face a frowning world, without a prospect, and

exposed to ten thousand dangers, without an eye to pity or a hand to help me : and surrounded by a host of foes, with the devil at their head. Divine Providence directed my weary feet to this land of liberty. But, alas ! at the Capes of Delaware, the remains of my property was shipwrecked, except my clothes, and two watches, which were saved indeed, but to be purloined by one of the passengers in the vessel. These pecuniary losses were abundantly remunerated by spiritual benedictions. Those losses, and consequent poverty, were necessary to eradicate from my depraved heart, the pride I accumulated whilst a planter in the West Indies. I was poor, very poor, till providentially stimulated from a sense of duty, and the most benevolent motives, to take up my pen, in order to vindicate injured innocence, and advocate the rights of man : although I was so ignorant, that I did not know what a note of admiration, a note of interrogation, or quotation marks, or even a semicolon meant. I make this confession to the glory of

that God, who often makes use of the *“weak things of this world to confound the wise, and the foolish things of this world, to confute the things which are mighty, that no man might glory in man, but that God might be all, in all.”*

Notwithstanding my ignorance and inability at commencing author, yet my success through the blessing of Divine Providence has been astonishing. I have produced sixteen works, besides this one, in nine years, on different subjects, the majority of them between 300 and 400 pages each; some of which have passed through different editions. There were three editions of my *“Rights of God,”* containing 360 pages, put to press last year; in all 4000 copies.

I mention these things to shew, that the Almighty can use the most contemptible means to accomplish the most important ends; and also to have an opportunity to express my ardent and unfeigned gratitude, to my Almighty patron in particular, and my numerous patrons in the United States, in general; their patronage has raised me from



poverty, to plenty; from indigence, to competence; from dependance, to independance; for which I hope, ever to be grateful.

What is most remarkable in addition to my want of intelligence, and almost common sense, at my commencing author, is the numerous impediments I met with, and the obstacles I had to surmount in preparing my works for the press; all of them, I can truly say, have been composed in great domestic confusion. I think I have been interrupted a thousand times, while pursuing my literary labours, for the benefit of mankind, even to the present day. My best study is my stable, and my endeavour to do good, appears to me like a man labouring to run a race with a fifty-six chained round his neck. Could the candid critic view my difficulties and impediments as they really are, no doubt he would make every allowance for local and literary imperfections. But notwithstanding all these discouraging circumstances, I have no more doubt of the truth of the pro-

mises of scripture, than I have of my existence; and I have prayed to be delivered from my calamity, and I firmly believe that God has heard, and will answer my prayer: but even if I should not be delivered from it, yet will I not doubt the immutability of the Divine word, though it should pursue me to the very margin of the grave; with holy Job, “though he slay me, yet will I trust in him.” Calamity, has been a great blessing to me, because it has weaned my heart from all created good; and the bigotry and illiberality of sectarians has cured me of my sectarian predelections, which precluded the light of divine truth from shining upon my mind, as more fully particularized in the “Apology for my religious sentiments.” The Almighty has always fulfilled his promises so obviously, as to make unbelief in me an unpardonable crime. Yet, alas! about two years ago, by the oppression of sectarians combined with my other calamities, I doubted, was darkened, murmured against the divine economy, and eventually fell from

my integrity. Therefore, dear reader, I beseech you to beware of “doubting castle,” or you will most assuredly be taken captive by “giant despair,” and experience the bitter agonies that I endured :

“O how sore a thing and grievous,  
Is it from our God to run,  
When we cause our God to leave us,  
Wretched are we and undone.”

Unbelief is ingratitude, and ingratitude is worse than the sin of witchcraft. O the “remembrance of my ingratitude is grievous to me, a burthen intolerable to be borne,” yet even in my state of delinquency, my heart panted after the living God, and I longed above all things to serve him, and to promote his glory and the good of his creatures, while sin was a grievous burthen to me. But when I turned to the Lord with all my heart, and made a total and entire surrender of myself to God, and sacrificed all the vain things that charmed me most, with much fasting and prayer, then he restored to me his friendship, which I had forfeited,

and the joys of his salvation, which I had rendered myself unworthy of by my delinquency. In that sacred moment, I promised for God, to live, and die, and to spend, and be spent, in his service. The language of my heart was:

“ Lord, and is thy anger gone,  
And art thou pacified,  
After all that I have done ;  
Dost thou no longer chide ?

Infinite thy mercies are,  
Beneath the weight I cannot move ;  
O, then ! 'tis more than I can bear,  
The sense of pardoning love.”

Thus, my Christian reader, in me the most depraved and unworthy wretch, you see the truth of the divine promises exemplified; then doubt no more. For my part, I will never quit my hold of them, they are the sheet-anchor of my soul, and my glorious treasure. Yes, O, my King, I never will again forego my confidence in thy mercy, and compassion. If the unjust judge was moved by the solicitude of the importunate widow, how much more will infinite compassion itself, be moved by

the prayer of faith. Yes, I believe  
thou wilt remove the impediments that  
hinder me from promoting thy glory.  
And,

“ Then will I tell to sinners round,  
What a dear Saviour I have found ;  
I'll point to thy redeeming blood,  
And say, behold the way to God.”

Till that auspicious moment of my  
deliverance arrives, enable me humbly  
to hope, and patiently wait for the fulfil-  
ment of thy gracious promises, and the  
answer of my importunate prayers.

#### PSALM LI.

Lord, I am vile, conceiv'd in sin,  
And born unholy and unclean ;  
Sprung from the man, whose guilty fall  
Corrupts the race, and taints us all.

Soon as we draw our infant breath,  
The seeds of sin grow up for death :  
Thy law demands a perfect heart ;  
But we're defil'd in ev'ry part.

[Great God, create my heart anew,  
And form my spirit pure and true ;  
O make me wise betimes, to spy  
My danger and my remedy.]

Behold, I fall before thy face ;  
My only refuge is thy grace ;  
No outward forms can make me clean,  
The leprosy lies deep within.

No bleeding bird, nor bleeding beast,  
 Nor hyssop branch, nor sprinkling priest,  
 Nor running brook, nor flood, nor sea,  
 Can wash the dismal stain away.

Jesus, my God! thy blood alone  
 Hath pow'r sufficient to atone:  
 Thy blood can make me white as snow;  
 No Jewish types could cleanse me so.

While guilt disturbs and breaks my peace,  
 Nor flesh nor soul hath rest or ease:  
 Lord, let me hear thy pard'ning voice,  
 And make my broken heart rejoice.

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## SECTION XV.

PROCLAMATION OF JESUS CHRIST, BY THE GRACE OF  
 GOD KING OF HEAVEN AND EARTH, AND TRUE  
 DEFENDER OF THE FAITH.

*Justification offered to penitent Sin-  
 ners.*

Ho, every one who has enlisted under  
 the black flag of sin, and hell; here is  
 peace and pardon offered by the Prince  
 of Peace, on the easy terms of ground-  
 ing your arms and fighting against your  
 legitimate sovereign no more, here is  
 encouragement to desert from the army  
 of Satan, and bounty to enlist in the  
 army of King Jesus.



Let not the magnitude of your criminality, hinder you from participating the universality of his clemency. "Tarry not till you are better, or you will never come at all." Here follows the munificent proclamation of our sovereign Lord the king; stamped with the broad seal of heaven. Justification is offered freely and gratuitously, for the encouragement of the greatest rebels, and the vilest backsliders, and also a free pardon and reconciliation through Christ alone.

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*Numb.* xxiii. 21. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. *Is.* xlv. 25. In the Lord shall all the seed of Israel be justified, and shall glory. *Is.* liii. 11. By his knowledge shall my righteous servant justify many: for he shall bear their iniquities. *Ezek.* xxxvi. 25. I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. *Rom.* iii. 24. Being justified freely by his grace, through the redemption that is in Jesus

Christ. *Rom.* v. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ. *Ver.* 9. Being justified by his blood, we shall be saved from wrath through him. *Ver.* 18. By the righteousness of One, the free gift came upon all men unto justification of life. *Ver.* 19. For by the obedience of One, shall many be made righteous. *Rom.* viii. 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. *Ver.* 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth. *Ver.* 34. Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. *2 Cor.* v. 21. He hath made him to be sin for us, who knew no sin: that we might be made the righteousness of God in him. *Acts.* xiii. 39. By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Tit.* iii. 7. That being justi-

fied by his grace, we should be made heirs according to the hope of eternal life. *Ex. xxxiv. 7.* Keeping mercy for thousands, forgiving iniquity, and transgression, and sin. *Ps. lxxv. 3.* As for our transgressions, thou shalt purge them away. *Ps. ciii. 9.* He will not always chide, neither will he keep his anger forever. *Ver. 10.* He hath not dealt with us after our sins, nor rewarded us according to our iniquities.

### MEDITATION.

O my soul, art thou enlisted into the grand army of the everlasting Father and the Prince of Peace? Art thou ingrafted as a branch into the vine Christ Jesus? Art thou heaven bound and heaven born? Art thou walking after the spirit, and not after the flesh? Art thou obedient thereunto, from a principle of sincere love? If so, the foregoing proclamation is not addressed to thee. But if thou hast never enlisted into this blessed army of heaven, or deserted therefrom after enlistment, to you this proclamation is promulgated.

O then be encouraged forthwith to enter as a volunteer or recruit, in the blessed service of the Captain of our salvation. Millions seek salvation by works, who at the same time profess to believe and obey the gospel : yet, alas ! the love and power of Christ does not constrain them to meditate and rely upon his death for life everlasting ; but their own workings and wisdom hinder Christ from working in them and through them, of his own good pleasure. No child of man can be a willing recruit, much less a veteran in the army of Jesus, unless God first reveal his Son in him. And when this is the case, we have such a clear discovery of his celestial charms, sovereign beauty and infinite goodness ; so, that our hearts are delighted, enamoured and enraptured with him, not only for what he has done and will do for us, but particularly for what he is in himself : hence we love him with the pure love of choice ; we cleave to him, we choose him as our Prophet, Priest and King. Without this divine revelation, though “ we gave half our goods to feed the

poor, and our bodies to be burned," the sacrifice would be servile and unacceptable : because all our offerings are nothing to God, unless they spring from love. Nothing in short but a union, and fellowship with Christ, by a living, loving faith, can make the soul happy, the conscience peaceful, and the life holy ; yet, alas ! millions of professors of christianity, view the doctrine of the in-dwelling of the Spirit of truth, as rank enthusiasm, and a thing impossible to be experienced in this world.

### PSALM LXXXIX.

Hear what the Lord in vision said,

And made his mercies known :

‘ Sinners, behold, your help is laid

‘ On my almighty Son.

‘ Behold the man my wisdom chose

‘ Among your mortal race ;

‘ His head my holy oil o’erflows,

With full supplies of grace.

‘ High shall he reign on David’s throne,

‘ My people’s better king :

‘ My arm shall beat his rivals down,

‘ And still new subjects bring.

My truth shall guard him in his way,

‘ With mercy by his side :

‘ While, in my name, o’er earth and sea,

‘ He shall in triumph ride.

- ‘ Me, for his Father and his God,
  - ‘ He shall forever own.
  - ‘ Call me his rock, his high abode,
  - ‘ And I’ll support my son.
  - ‘ My first-born Son, array’d in grace,
  - ‘ At my right-hand shall sit ;
  - ‘ Beneath him angels know their place,
  - ‘ And monarchs at his feet.
  - ‘ My cov’nant stands forever fast,
  - ‘ My promises are strong ;
  - ‘ Firm as the heav’ns his throne shall last,
  - ‘ His seed endure as long.’
- 

## SECTION XVI.

*The glorious privileges of the children  
of God.*

Ye who are true believers in Christ, and who are like him, poor, despised and persecuted in this delusive world, rejoice and be exceeding glad, when you read the following precious promises of your adoption by faith in the Son of God, of your union with his true church,\* and of your free access

\* When I speak of the true church, I mean all the true lovers of Jesus, and his disciples, in every nation and denomination in the whole world, pagan as well as Christian ; and not a building as superb as a palace, with a pulpit elevated like a throne, surmounted with a golden eagle, and embellished with a proud, pedantic worm of the earth, called a Rev. or Right



to the holy of holies through the blood of sprinkling. While blessed with this hope, you should smile at toil and pains, and face a frowning world with undaunted courage.

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*Jer.* xxxi. 9. I am a Father to Israel, and Ephraim is my first-born. *Is.* lxiii. 16. Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; Thou, O Lord, art our Father, our Redeemer; thy name is from everlasting. *Is.* lxiv. 8. But now, O Lord, thou art our Father: We are the clay, and thou our potter; and we all are the work of thine hand. *Rom.* viii. 14. As many as are led by the Spirit of God, they are the sons of God. *Ver.* 15. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba Father. *Rom.* ix. 26. And it shall come to pass, that in the place where it was said unto them, Ye are Rev. Divine, arrayed in sacerdotal robes of silk and cambric, and reading a dry sermon to a drowsy congregation of priest-ridden people.

not my people, there shall they be called the children of the living God. *2 Cor. vi. 18.* I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. *Gal. iii. 26.* Ye are all the children of God by faith in Christ Jesus. *Gal. iv. 4.* God sent forth his Son, *Ver. 5.* To redeem them that were under the law, that we might receive the adoption of sons. *Ver. 7.* Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. *Eph. i. 5.* Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. *Ver. 6.* To the praise of the glory of his grace, wherein he hath made us accepted through the Beloved. *John i. 12.* As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *1 John iii. 2.* Behold what manner of love hath the Father bestowed upon us, that we should be called the sons of God? *Ver. 2.* Beloved, now are we the sons of God.

## MEDITATION.

Our glorious adoption is not purchased by our own works, as millions very improperly suppose, but rather by the precious blood of Christ. Unless we are washed from our sins in this blood, and cleansed from our actual pollutions, by the in-dwelling of the holy Spirit, in vain do we expect that we are the adopted sons of God. Yes, my Christian reader, we were not redeemed with corruptible things, like wealth, beauty, ornaments, duties, ceremonies or rites, but by the blood of Christ, as of a lamb without blemish and without spot. A true believer has nothing to glory in but Christ. His most holy works he knows, needs the all-atoning blood of the covenant, to purify them; but as his comfort is not in works, but precious Christ, he therefore finds his daily imperfections covered, and his infirmities not imputed to him, but to his expiatory sacrifice. Hence he is kept in constant peace, while the legal and pharisaical professor is like

the troubled sea, always throwing up mire and dirt. But not only in this life is the true believer disclaiming and abhorring all merit in himself, and giving all the glory to his precious Redeemer, but at the bar of God, he uses the same language of humility and self-abhorrence ; and will not acknowledge, much less plead his good works, although credited therewith by the Judge himself, in the register of eternity. *Mat. 25—37—39.* Because being poor in spirit, they see nothing to be admired or desired in comparison of Christ. O thou good Shepherd, give us this blessed poverty of spirit, that we may see the vanity of supererogatory works, and trust in Christ, and rest wholly in him both in life and death. Amen.

#### PSALM LXXI.

My Saviour, my almighty Friend,  
 When I begin thy praise.  
 Where will the growing numbers end,  
 The numbers of thy grace ?  
 Thou art my everlasting trust,  
 Thy goodness I adore :  
 And since I knew thy graces first,  
 I spake thy glories more.

My feet shall travel all the length  
 Of the celestial road,  
 And march with courage in thy strength,  
 To see my Father, God.

When I am filled with sore distress  
 For some surprising sin,  
 I'll plead thy perfect righteousness,  
 And mention none but thine.

How will my lips rejoice to tell  
 The victories of my king!  
 My soul redeem'd from sin and hell,  
 Shall thy salvation sing.

[My tongue shall all the day proclaim  
 My Saviour and my God;  
 His death has brought my soul to shame,  
 And sav'd me by his blood.

Awake, awake my tuneful pow'rs;  
 With this delightful song  
 I'll entertain the darkest hours,  
 Nor think the season long.]

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#### SECTION XVII.

*Encouragement boldly to pray, and not  
 to faint.*

You who stand in need of any good thing for this life, or that which is to come, be encouraged to come boldly to the throne of grace, and make your wants known to God, who giveth libe-

rally, and upbraideth not. Pray in faith if you expect the blessing; and if a doubt should arise in your mind, read the subsequent promises over and over, as I have done, till all your doubts are eradicated by this blessed means, as mine have been.

*Job* xxii. 27. Thou shalt make thy prayer unto him, and he shall hear thee. *Ps.* iv. 3. But know that the Lord hath set apart him that is godly for himself; the Lord will hear, when I call unto him. *Ps.* xxxiv. 6. This poor man cried, and the Lord heard him, and saved him out of all his trouble. *Ps.* xxxiv. 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry. *Ver.* 17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. *Ps.* l. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. *Ps.* lxxv. 2. O thou that hearest prayer, unto thee shall all flesh come. *Ps.* xci. 15. He shall call upon me, and I will an-



swer him. *Ps.* cxlv. 19. He will fulfil  
 the desire of them that fear him : He  
 also will hear their cry, and will save  
 them. *Prov.* xv. 29. The Lord is far  
 from the wicked : But he heareth the  
 prayer of the righteous. *Isa.* xxx. 19.  
 He will be very gracious unto thee, at  
 the voice of thy cry : When he shall  
 hear it, he will answer thee. *Isa.* lviii.  
 9. Then shalt thou call, and the Lord  
 shall answer : Thou shalt cry, and he  
 shall say, Here I am. *Is.* lxxv. 24.  
 And it shall come to pass, that before  
 they call, I will answer ; and whilst  
 they are yet speaking I will hear. *Jer.*  
 xxix. 12. Then shall ye call upon me,  
 and ye shall go and pray unto me, and  
 I will hearken unto you. *Zech.* xiii.  
 9. They shall call on my name, and  
 I will hear them : I will say, It is my  
 people : And they shall say, The Lord  
 is my God. *Mat.* vii 7. Ask, and it  
 shall be given you : Seek, and ye shall  
 find : Knock, and it shall be opened  
 unto you. *Ver.* 8. For every one that  
 asketh, receiveth : And he that seek-  
 eth, findeth : And to him that knocketh

it shall be opened. *Ver. 11.* If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? *Mat. xxi. 22.* And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

### MEDITATION.

To pray and to say prayers are very different. Prayer is the language of the soul: saying prayers is the language of the body. One worships a Spirit in spirit and in truth: the other worships he knows not what. Many pray to God only in trouble\* or danger. Woe be to them who are led by their salary ministers to believe, that religion consists exclusively in a system of

\* Many pray only to be delivered from trouble; for my part, my primary prayer is to be delivered from sin. Although I am now wrapped up in a cloud of grief, a sick family, beside a child two or three years old, with a broken arm, whom I have often to attend, and who is this minute on my knee, held by one hand while I write these lines with the other; yet do not pray so earnestly to be delivered from that as sin.

morality ! Be assured by Christ alone, through the influence of the holy Spirit, is the love of God communicated to man ; and this spirit only can, by its operations on the heart, enable us to return acceptable thanksgiving and obedience to the Father. Wherefore, to deny the in-dwelling of the Spirit, is to destroy the gospel. This blessed gospel does not remove, but recommend good works ; and he who neglects them, has a false notion of it, and is running in the road to ruin. And it prohibits at the same time, that we should place the least reliance on our obedience to recommend us to the favour of God ; for this defeats the design of the gospel, and frustrates the grace of God.

#### PSALM LXV.

The God of our salvation hears  
The groans of Zion, mix'd with tears ;  
Yet when he comes with kind designs,  
Through all the way his terror shines.

On him the race of man depends,  
Far as the earth's remotest ends,  
Where the Creator's name is known  
By nature's feeble light alone.

Sailors, that travel o'er the flood,  
 Address their frightened souls to God,  
 When tempests rage and billows roar,  
 At dreadful distance from the shore.

He bids the noisy tempest cease;  
 He calms the raging crowd to peace,  
 When a tumult'ous nation raves  
 Wild as the winds, and loud as waves.

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### SECTION XVIII.

#### *Grace to help in time of need.*

Ye who feel yourselves weak and depraved, come boldly to the throne of grace, and make your wants known to our compassionate High Priest. Grace in abundance, and without price, is herein promised, to suit the circumstances and case of every child of man. Come! come! therefore, without delay, and receive from the plenitude of the divine goodness, grace to help in every time of need; particularly converting and sanctifying grace, repentance, and faith.

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*Ps. lxxxiv. 11.* The Lord God is a sun and shield: The Lord will give

grace and glory : No good thing will  
 he withhold from them that walk up-  
 rightly. *John* xvii. 17. Sanctify them  
 through thy truth : Thy word is truth.  
*Ver.* 19. And for their sakes I sancti-  
 fy myself, that they also might be sanc-  
 tified through the truth. *Eph.* ii. 10. We  
 are his workmanship, created in Christ  
 Jesus unto good works, which God hath  
 before ordained, that we should walk  
 in them. *Phil.* ii. 13. For it is God  
 which worketh in you both to will and  
 to do, of his good pleasure. *Phil.* iv.  
 13. I can do all things through Christ,  
 which strengtheneth me. *2 Cor.* iii. 5.  
 Not that we are sufficient of ourselves,  
 to think any thing as of ourselves ; but  
 our sufficiency is of God. *2 Thess.* ii.  
 13. We are bound to give thanks al-  
 way to God for you, Brethren, beloved  
 of the Lord, because God hath from the  
 beginning chosen you to salvation,  
 through sanctification of the Spirit, and  
 belief of the truth. *Col.* i. 12. Giving  
 thanks unto the Father, which hath  
 made us mete to be partakers of the in-  
 heritance of the saints in light. *Ver.*

22. Yet now hath he reconciled, in the body of his flesh through death, to present you holy and unblameable, and un-reproveable in his sight. *1 Thess. v. 23.* And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ. *T'it. ii. 14.* Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Jer. xxxi. 33.* This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. *Jer. xxx. 9.* They shall serve the Lord their God, and David their king, whom I will raise up unto them. *Luke i. 74.* That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear. *Ver. 75.* In holiness and righteousness before him, all the days of our life.



1 *Cor.* vi. 11. And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 2 *Cor.* iii. 18. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

### MEDITATION.

Grace may be compared to the wings of the soul, with which we intellectually fly from earth to heaven, and tread the starry skies. How precious, therefore, must the promises be, which guarantees to man this heavenly gift ! O how profitable and pleasurable is free grace, to those who look upon their very best performances by nature as sinful, and even our best obedience by grace as imperfect ! How amiable, therefore, must the doctrine of justification by faith be, to those who are thoroughly convinced of their native weakness and wickedness ! How truly

will a firm belief in these truths, make a man despise himself, and daily repent as in dust and ashes ; and account himself an unprofitable servant, after he has done all that is commanded him ! There is but one way to gain justifying as well as sanctifying grace ; and that is, by faith and humble love. The Lord is often and by various means, reflecting light, in order to convince the sinner of the necessity of this faith which works by love, and purifies the heart : to wit : by his Spirit, his Word, and Conscience. But few are willing to be illuminated thereby, because it is mortifying to the pride of the human heart, to receive salvation without giving God something in return. How often does God knock at the door of the sinners heart ! but, alas ! the tumult of business, and the vicissitudes of folly, drown the voice of truth. If this is thy case, O reader, open thy heart this moment, that the King of glory may enter in. The Spirit is calling by this meditation, and perhaps this is the last call. O let not this kind invitation

likewise be in vain, least he swear in his wrath, you shall never enter into his rest.

### PSALM XXXII.

Blest is the man, for ever bless'd,  
Whose guilt is pardon'd by his God,  
Whose sins with sorrow are confess'd,  
And cover'd with his Saviour's blood.

Before his judgment seat, the Lord  
No more permits his crimes to rise :  
He pleads no merit of reward,  
And, not on works, but grace relies.

From guile his heart and lips are free ;  
His humble joy, his holy fear,  
With deep repentance well agree,  
And join to prove his faith sincere.

How glorious is that righteousness,  
That hides and cancels all our sins !  
While a bright evidence of grace,  
Thro' all his life appears and shines.

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### SECTION XIX.

*Grace victorious over sin and temptation.*

To you who tremble at the prospect of the hosts of spiritual foes with which you are surrounded, there is great encouragement to return to the charge, for the Captain of our salvation leads

the van. Herein are golden promises of grace, to conquer the armies of the world, the flesh, and the devil.

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*Hos.* xiv. 8. Ephraim shall say, What have I to do any more with idols? *Rom.* vi. 6. Knowing this, that our man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. *Ver.* 14. Sin shall not have dominion over you; for ye are not under the law, but under grace. *Rom.* vii. 24. O wretched man that I am, who shall deliver me from the body of this death? *Ver.* 25. I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. *Rom.* viii. 2. The law of the Spirit of life in Christ Jesus, has made me free from the law of sin and death. *Ver.* 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son, in the likeness of sinful flesh, and for sin condemned sin in the flesh. *Ver.* 4. That the righteousness of the law might be

fulfilled in us, who walk not after the flesh, but after the Spirit. *Gal. v. 16.*

Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. *John viii.*

32. Ye shall know the truth, and the truth shall make you free [*i. e. from sin, v. 34.*] *John xv. 2.* Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Rom. viii.*

37. In all these things we are more than conquerors, through him that loved us. *1 Cor. x. 13.* God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape; that ye may be able to bear it. *2 Cor. xii.*

9. My grace is sufficient for thee; for my strength is made perfect in weakness. *Heb. ii. 18.* In that he himself has suffered, being tempted, he is able to succour them that are tempted. *2 Pet. ii. 6.* The Lord knoweth how to deliver the godly out of temptation. *1 John iv. 4.* Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. *Eccl. vii. 18.*

He that feareth God shall come forth of them all. *Prov.* ii. 12. To deliver thee from the way of the evil man, from the man that speaketh froward things. *Ver.* 16. To deliver thee from the strange woman, even from the stranger that flattereth with her words. *Eccl.* vii. 26. I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands; whoso pleaseth God, shall escape from her, but the sinner shall be taken by her.

### MEDITATION.

We can never conquer sin and Satan, but by being united to Christ by a living faith; even by a blessed and intimate union, like the branch to the vine; the bride to the bridegroom; the members of the body to the head; and of course, one body with him. Let no man think or say, that it is an easy matter to vanquish the devil by faith, or confide in God in times of great distress, when the wind and tide seem against us: no, be assured it is a great thing thus to stand; and it is only faith



in the promises, that can support us in such times : and for this very purpose they were given by our indulgent Creator. O my beloved reader, when you prove by experience, like me, that this world is a wilderness of tribulation and systematic villany ; that friendship is but a name, and treachery a reality ; you will prize the precious promises of God, given for our support in the hour of trouble. This world truly is an hospital, the receptacle of sorrow, sickness and death ; a slaughter-house, the reservoir of carnage, contagion, and human blood ; and no true rest can we find, till we look to God for rest and refuge, support and comfort, through grace. But grace must be guarded by humble watchfulness, or it will depart from us. As the spirit of wine will evaporate if not corked, so the spirit of grace will vanish, if not watched. In the first case only water remains, in the last, only the form of godliness, or at best only morality : and this may happen almost imperceptibly. Hence the necessity of taking heed to our own

spirits, and nurturing the spirit of grace, and searching the Scriptures. For as the apostles predicted, in these "*latter times, plausible errors*" and delusive seductions evidently appear, at least to me, before and behind, sideways and every way. O then, dear reader, peruse the word of God, unadulterated by commentators, and at the same time pray for spiritual illumination thereon, then view with an unprejudiced eye, the present state of the Christian world, and you will see the gulf of error into which it is enveloped, and will be enabled to avoid the same.

#### PSALM CXXX.

Out of the deeps of long distress,  
The borders of despair,  
I sent my cries to seek thy grace,  
My groans to move thine ear.

Great God! should thy severer eye,  
And thine impartial hand,  
Mark and revenge iniquity,  
No mortal flesh could stand.

But there are pardons with my God,  
For crimes of high degree;  
Thy Son has bought them with his blood;  
To draw us near to thee.

[I wait for thy salvation, Lord,  
 With strong desires I wait;  
 My soul, invited by thy word,  
 Stands watching at thy gate.]

Just as the guards that keep the night  
 Long for the morning skies,  
 Watch the first beams of breaking light;  
 And meet them with their eyes:

So waits my soul to see thy grace,  
 And more intent than they,  
 Meets the first op'nings of thy face,  
 And finds a brighter day.

Then in the Lord let Israel trust,  
 Let Israel see his face;  
 The Lord is good, as well as just,  
 And plent'ous in his grace.

There's full redemption at his throne  
 For sinners long enslav'd;  
 The great Redeemer is his son,  
 And Israel shall be sav'd.

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## SECTION XX.

*The good man's interest, portion, love,  
 life and heaven, is God.*

O how great is the good man's privilege! although a beggar, clothed in rags, and seated on a dunghill; yet God is his father, heaven his primary place of residence, and angels his asso-

ciates and companions. Be encouraged then, ye afflicted children of the heavenly king; although you are now in an enemy's country, beset with ills and covered with misfortunes, fear not; greater is he that is for you, than all that can be against you. He herein promises you his interest in your favour, his presence, his glory and his love to comfort you, and, the best of all, his own Son to redeem you from all evil. Thanks for ever be to his holy name! and may all my readers say, Amen.

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*Gen.* xvii. 7. I will establish my covenant—to be a God unto thee. *Lev.* xxvi. 12. And I will walk among you, and will be your God, and ye shall be my people. *Ps.* xlviii. 14. This God is our God for ever and ever: he will be our guide, even unto death. *Is.* xli. 10. Fear thou not, for I am with thee: be not dismayed, for I am thy God. *Ezek.* xxxiv. 24. I the Lord will be their God, and my servant David a prince among them. *Ver.* 31. Ye my

flock, the flock of my pasture, are men, and I am your God, saith the Lord. *2 Cor.* vi. 16. I will be their God, and they shall be my people. *Heb.* viii. 10. I will be to them a God, and they shall be to me a people. *Rev.* xxi. 3. God himself shall be with them, and be their God. *Heb.* xi. 16. God is not ashamed to be called their God; for he hath prepared for them a city. *Isa.* liv. 5. For thy Maker is thine husband, (the Lord of hosts is his name) and thy Redeemer the holy one of Israel: the God of the whole earth shall he be called. *Jer.* xxx. 22. Ye shall be my people, and I will be your God. *Psa.* xvi. 5. The Lord is the portion of mine inheritance, and of my cup. *Psa.* lxxiii. 26. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. *Lam.* iii. 24. The Lord is my portion, saith my soul, therefore will I hope in him. *Gen.* xvi. 1. I am thy shield, and thy exceeding great reward. *Isa.* xxvii. 5. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty un-

to the residue of his people. *Exod.* xxxiii. 14. My presence shall go with thee, and I will give thee rest. *Ps.* cxl. 13. The upright shall dwell in thy presence. *Numb.* xxiii. 21. The Lord his God is with him, and the shout of a King is among them. *Isa.* xli. 10. Fear thou not, for I am with thee. *John* xiv. 23. If a man love me, he will keep my words : And my Father will love him, and we will come unto him, and make our abode with him. *Deut.* xxxi. 8. The Lord, he it is that doth go before thee, he will be with thee, he will not fail thee, neither forsake thee. *2 Chron.* xv. 2. The Lord is with you while ye be with him ; and if ye seek him, he will be found of you. *Joel* ii. 27. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else : and my people shall never be ashamed. *Ezek.* xxxiv. 30. Thus shall they know that I the Lord their God am with them. *Ps.* iv. 3. The Lord hath set apart him that is godly for himself.



## MEDITATION.

Who is the good man? I answer, he who loves God with the pure love of choice, and who walks in his statutes, not for the loaves and fishes, as millions do; but from a principle of gratitude: such a man God loves and careth for, and such a man will most assuredly, by the light of the holy Spirit, be enabled to see, feel and experience, the blessedness of these divine promises. Such a man, although in the wilds of Arabia, will find the Lord to be precious and pleasurable to him. He will give him an opportunity to hear of and participate the bread of heaven. He will find ways and means to teach him the truth intellectually, if not vocally; and he will at last take him where pious people from every nation will meet, and sit down with Abraham, Isaac and Jacob: I mean the kingdom of heaven. But even the good man may be befooled by the cunning adversary, as an angel of light, who attacks him with spiritual wickedness in high places; while others he impregnates with fleshly wickedness

in low places. Therefore, the best have cause to be very jealous of themselves, for self-righteousness is as damnable as licentiousness. Satan never gains so great a conquest, as when he can cover the Christian professor with a cloak, which will not only hide sensuality, but exhibit the spirituality of angels. The wiser we are in our own conceit, the greater is our foolishness. The more knowledge we have, the more we know our ignorance, and are of course, fools in our own estimation. Thus the more holy we are personally, the more we see the infinite distance between our holiness and God's; hence, we greatly prize the doctrine of justification by faith, in the righteousness not of angels, but of God himself, and count our own righteousness, as filthy rags.

PSALM XXXIV.

I'll bless the Lord from day to day ;  
 How good are all his ways !  
 Ye humble souls that use to pray,  
 Come, help my lips to praise.

Sing to the honour of his name,  
 How a poor suff'rer cry'd ;

Nor was his hope exposed to shame,  
Nor was his suit deny'd.

When threat'ning sorrows round me stood,  
And endless fears arose,  
Like the loud billows of a flood,  
Redoubling all my woes ;

I told the Lord my sore distress,  
With heavy groans and tears ;  
He gave my sharpest torments ease,  
And silenc'd all my fears.

[O sinners ! come and taste his love,  
Come, learn his pleasant ways,  
And let your own experience prove  
The sweetness of his grace.

He bids his angels pitch their tents,  
Round where his children dwell :  
What ills their heav'nly care prevents,  
No earthly tongue can tell.]

[O love the Lord, ye saints of his !  
His eye regards the just ;  
How richly bless'd their portion is,  
Who make the Lord their trust !

Young lions pinch'd with hunger, roar,  
And famish in the wood :  
But God supplies his holy poor  
With ev'ry needful good.]

## SECTION XXI.

*Encouragement to the vilest Offenders,  
to believe on Christ, and receive from  
him Repentance and Remission of  
sin, without money or price.*

“ Come ye needy, come and welcome,  
God’s free mercy glorify,  
Through belief, and through repentance,  
Ev’ry grace shall bring you nigh.”

Ho, every one who feels their lost condition by nature ; come without delay to the good Samaritan, who has a balm for every wound, a cordial for every fear. The following precious promises, offers the blessings of the Gospel, to the vilest sinners ; without any respect of persons. Tarry not, therefore, for the avenger of blood is behind you, and the gulf of perdition before you. O, turn this moment to the city of refuge on your right hand, and you will find rest from your labour, and security, from all your enemies, in the bosom of God.

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*Isa. xxviii. 16. Behold, I lay in Zion  
for a foundation, a stone, a tried stone, a  
precious corner-stone, a sure foundation*

He that believeth shall not make haste.  
 1 *Pet.* ii. 6. He that believeth on him,  
 shall not be confounded. *Isa.* xlv. 22.  
 Look unto me and be ye saved, all ye  
 ends of the earth. *Mark* ix. 23. If  
 thou canst believe, all things are pos-  
 sible, to him that believeth. *John* i.  
 12. As many as received him, to them  
 gave he power to become the sons of  
 God, even to them that believe on his  
 name. *John* iii. 16. God so loved the  
 world, that he gave his only begotten  
 Son, that whosoever believeth on him,  
 should not perish, but have everlasting  
 life. *Ver.* 18. He that believeth on him;  
 is not condemned. *Ver.* 36. He that  
 believeth on the Son, hath everlasting  
 life. *John* vi. 47. *John* xii. 46. I am  
 come a light into the world, that who-  
 soever believeth on me, should not abide  
 in darkness. *Luke* vii. 50. Thy faith  
 hath saved thee: Go in peace. *Acts*  
 x. 43. To him give all the prophets  
 witness, that through his name who-  
 ever believeth on him, shall receive re-  
 mission of sins. *Acts* xvi. 31. Believe  
 on the Lord Jesus Christ, and thou

shalt be saved, and thy house. *Rom.*  
*ix. 33.* Behold, I lay in Zion a stum-  
 bling stone, and rock of offence, and  
 whosoever believeth on him, shall not  
 be ashamed. *Rom. iv. 5.* To him that  
 worketh not, but believeth on him that  
 justifieth the ungodly, his faith is  
 counted for righteousness. *Rom. x. 4.*  
 Christ is the end of the law for righte-  
 ousness to every one that believeth.  
*Gal. iii. 9.* They which be of faith are  
 blessed with faithful Abraham. *Ver.*  
*7.* They which are of faith, the same  
 are the children of Abraham. *Ver. 22.*  
 The scripture hath concluded all under  
 sin, that the promise by faith of Christ  
 Jesus might be given to them that be-  
 lieve. *Heb. x. 38.* The just shall live  
 by faith. *Ver. 39.* We are of them  
 that believe, to the saving of the soul.  
*Eph. ii. 8.* By grace you are saved,  
 through faith. *Heb. vi. 12.* That ye  
 be not slothful, but followers of them,  
 who through faith and patience inherit  
 the promises. *1 Tim. iv. 10.* We trust  
 in the living God, who is the Saviour  
 of all men, especially of those that be-



lieve. *John* xx: 29. Blessed are they that have not seen and yet have believed.

### MEDITATION.

Nothing is more acceptable to God, than a contrite heart. Hence, when the humble and contrite approach him in prayer, it should be in their own spontaneous language; and not in the parrot language of ungodly ministers. Satan deceives many in this dark, gloomy iron age, with prayer books, as well as sermon books; I mean, he makes them look more to those, than the holy Spirit, in their own hearts; and he is willing we should look this way, that way, and every way, but to Christ in our hearts the hope of glory, which is the only true way to everlasting life. Alas! how many millions, think themselves in the direct road to heaven, because they have an extensive knowledge of the plan of salvation, and punctually attend all the forms and ceremonies, of some Christian denomination, and walk periodically with a sanc-

timonious countenance, and their prayer books under their arms to church, to hear their hired minister read his sermon. But it is a certain fact, that all our reading prayers, or hearing sermons read, or attending outward ordinances, will no more wash us from our native pollution, than soap and water, can wash an Ethiopian white.

PSALM XXXVI.

While men grow bold in wicked ways,  
And yet a God they own,  
My heart within me often says,  
‘ Their thoughts believe there’s none.’

Their thoughts and ways at once declare  
(Whate’er their lips profess,)  
‘ God hath no wrath for them to fear,  
‘ Nor will they seek his grace.’

What strange self-flatt’ry blinds their eyes !  
But there’s a hast’ning hour,  
When they shall see with sore surprise  
The terrors of thy pow’r.

Thy justice shall maintain its throne,  
Though mountains melt away ;  
Thy judgments are a world unknown,  
A deep unfathom’d sea.

Above these heav’ns created rounds,  
Thy mercies, Lord, extend :  
Thy truth outlives the narrow bounds,  
Where time and nature end.

Safety to man thy goodness brings,  
 Nor overlooks the beast ;  
 Beneath the shadow of thy wings  
 Thy children choose to rest.

[From thee when creature-streams run low,  
 And mortal comforts die,  
 Perpetual springs of life shall flow,  
 And raise our pleasures high.

Though all created light decay,  
 And death close up our eyes,  
 Thy presence makes eternal day,  
 Where clouds can never rise.]

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## SECTION XXII.

### *The blessedness of loving, trusting and fearing God.*

O, how unspeakable the honour, and advantageous the privilege of loving God, and being united with him in the bonds of the nearest and dearest friendship. In the subsequent promises, this honour and privilege, is guaranteed. While worldlings are seeking ideal happiness, in every direction in vain, and enduring every fatigue, and suffering every privation, in the delusive pursuit. Here the exquisite happiness of angels, is offered to men merely for

asking for: "ask and ye shall receive." And if ye being evil, know how to give good gifts to your children, how much more so, will God give his Spirit to them who ask it. And this is the greatest blessing we can ask, or God bestow.

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*Exod.* xx. 6. Shewing mercy unto thousands of them that love me, and keep my commandments. *Deut.* vii. 9. God keepeth covenant and mercy with them that love him, unto a thousand generations. *Judg.* v. 31. Let them that love him be as the sun, when he goeth forth in his might. *Neh.* i. 5. God keepeth covenant and mercy for them that love him. *Ps.* xxxvii. 4. Delight thyself in the Lord, and he shall give thee the desire of thine heart. *Ps.* xci. 14. Because he hath set his love upon me, therefore will I deliver him. *Ps.* cxlv. 20. The Lord preserveth all them that love him. *Rom.* viii. 28. All things work together for good to them that love God. *1 Cor.* ii. 9. Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love him. *1 Cor. viii. 3.* If any man love God, the same is known of him. *James ii. 5.* Heirs of the kingdom, which he hath promised them that love him. *Deut. xi. 13.* And it shall come to pass, if you hearken diligently to my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, *Ver. 14.* That I will give you the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. *Dan. ix. 4.* O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. *Prov. vii. 17.* I love them that love me. *Ver. 21.* That I may cause those that love me to inherit substance, and I will fill their treasures. *John. xiv. 21.* He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. *Eph. vi. 24.* Grace be

with all them that love our Lord Jesus Christ in sincerity. *James* i. 12. The crown of life, which he hath promised to them that love him. 2 *Tim.* iv. 8. The crown of righteousness, which the Lord the righteous judge shall give—to them that love his appearing. *Ps.* ii. 12. Blessed are all they that put their trust in him. *Ps.* xxvii. 14. Wait on the Lord ; be of good courage, and he will strengthen thy heart : Wait I say, on the Lord. *Ps.* xxvi. 1. I have trusted in the Lord, therefore I shall not slide. *Ps.* xviii. 30. He is a buckler to all those that trust in him. *Ps.* xxxi. 19. O how great is thy goodness, which thou hast laid up for them that fear thee ! which thou hast wrought for them that trust in thee, before the sons of men ! *Ver.* 24. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. *Ps.* xxxii. 10. He that trusteth in the Lord, mercy shall compass him about. *Ps.* xxxiv. 8. O taste and see that the Lord is good : blessed is the man that trusteth in him. *Psal.* lxxxiv. 12. *Ps.*



xxxiv. 22. The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate. *Ps.* xxxvii. 3. Trust in the Lord, and do good : so shalt thou dwell in the land, and verily thou shalt be fed.

### MEDITATION.

Few, very few religionists, think for themselves, or have any opinion of their own ; nor even search the scriptures, with the candid view of gaining intellectual light. When they read the page of truth, it is like a school-boy reading his spelling book. When they advance an opinion that is controverted, their only alternative and appeal is, "OUR MINISTER SAYS SO:" the minister's word is their law, and their faith is pinned to his sleeve. Hence the majority of mankind have less sagacity and generosity, and but little more intelligence and sensibility, than my horse. What a pity ! what a shame ! It is the most necessary thing in the world, to know for ourselves, on what foundation our hopes of heaven are

built. We must be enlightened before we love, we must love before we can obey; we must obey, before we can have any assurance of the pardon, love and favour, of God; who is angry with the wicked and disobedient every day. Yes, it is a contradiction in terms, and ideas, to suppose, that God can be in friendship with those who daily disobey him. True faith brings great light to the mind, and represents the Almighty as wise, good, powerful, perfect, charming, beautiful, lovely; and above the thought of man supremely holy. Hence the sincere soul is captivated with the heavenly sight and inflamed with divine love. All things then appear vile and contemptible, in comparison of this super-celestial good; but sin is above all detestible and hateful, because it is the perfect antipode of this supreme good. Yet, (notwithstanding the pride of party, the bigotry of sectarians, whose cry is, "we are the temple of the Lord") it is a positive truth, and he who is enlightened with the blessed beams of the Son of righteousness, will see and feel

it such, that the most enlightened man, or body of men, "*see but in part through a glass darkly,*" and are of course the most humble, modest, and unassuming, and *vise versa*, with the greatest ignoramus.

PSALM LXXXIV.

Great God, attend while Zion sings,  
The joy that from thy presence springs ;  
To spend one day with thee on earth,  
Exceeds a thousand days of mirth.

Might I enjoy the meanest place  
Within thy house, O God of grace,  
No tents of ease, nor thrones of pow'r,  
Should tempt my feet to leave thy door.

God is our sun, he makes our day ;  
God is our shield, he guards our way  
From all th' assaults of hell and sin,  
From foes without and foes within.

All needful grace will God bestow,  
And crown that grace with glory too :  
He gives us all things, and withholds  
No real good from upright souls.

O God, our King, whose sov'reign sway  
The glorious hosts of heav'n obey,  
And devils at thy presence flee ;  
Blest is the man that trusts in thee.

## SECTION XXIII.

*The Bank of Heaven on earth.*

I have already advanced many arguments, to stimulate the friends of humanity to establish benevolent institutions in the cities and towns of the United States, for the temporal relief and spiritual consolation of the sick poor, the disconsolate widow, and weeping orphan. The seventh chapter of the second edition of my “*Beauties of Philanthropy*,” and the first department of the fourth edition of my “*Charms of Benevolence*,” are each occupied in soliciting the co-operation of the philanthropic, in this celestial labour of love ; and I am happy in having it in my power to say, my endeavours have not been vain: the benevolent institutions in New-York and Trenton, have been a blessing to many poor distressed objects ; but the “*Female Hospitable Society*,” in Philadelphia, outshines them all. Last winter they visited and relieved, spiritually, temporally and medicinally, six hundred

poor afflicted families, and expended many hundred dollars. The "Philadelphia Society for the relief of Indigent Sick Persons," has also been a spiritual blessing to many of the children of misfortune: they have expended upwards of 1000 dollars: may heaven abundantly reward them for their eminent philanthropy! For their encouragement, and to convince them of the excellency of their charity, and to give them a glimpse of their treasure deposited in the bank of heaven, and to stimulate others to imitate them, in *establishing similar societies in their respective towns*, where they have not been already established, I subjoin the following heavenly promises of their heavenly Father.

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*Deut.* xv. 10. Thou shalt surely give him [*thy poor brother*:] and thine heart shall not be grieved, when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. *Ps.* xli. 1.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. *Ver. 2.* The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies. *Ver. 3.* The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness. *Ps. cxii. 9.* He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. *Ver. 5.* A good man sheweth favour, and lendeth; he will guide his affairs with discretion. *Ver. 6.* Surely, he shall not be moved for ever: the righteous shall be in everlasting remembrance. *Ps. xxxvii. 25.* I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *Ver. 26.* He is ever merciful, and lendeth; and his seed is blessed. *Prov. xi. 24.* There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. *Ver.*



25. The liberal soul shall be made fat ; and he that watereth, shall be watered also himself. *Ver.* 27. He that diligently seeketh good, procureth favour. *Prov.* xiv. 21. He that hath mercy on the poor, happy is he. *Prov.* xix. 17. He that hath pity on the poor, lendeth unto the Lord ; and that which he hath given, will he pay him again. *Prov.* xxii. 9. He that hath a bountiful eye, shall be blessed ; for he giveth of his bread to the poor. *Prov.* xxviii. 8. He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor. *Prov.* xxviii. 27. He that giveth unto the poor, shall not lack. *Eccl.* xi. 4. Cast thy bread upon the waters ; for thou shalt find it after many days. *Ver.* 2. Give a portion to seven, and also to eight ; for thou knowest not what evil shall be upon the earth. *Is.* xxxii. 8. The liberal deviseth liberal things, and by liberal things he shall stand. *Is.* lviii. 7. Is it not [*the fast that I have chosen*] to deal thy bread to the hungry, and that thou bring the poor that

are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? *Ver.* 8. Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. *Ver.* 10. If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day. *Ver.* 11. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not. *Matt.* x. 42. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple; verily I say unto you, he shall in no wise lose his reward. *Matt.* xxv. 34. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you

from the foundation of the world. *Ver.* 35. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; *Ver.* 36. Naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me. *Ver.* 40. Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me. *Mark* x. 21. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven. *Luke* vi. 38. Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal, it shall be measured unto you again. *Luke* xi. 41. Give alms of such things as ye have; and behold all things are clean unto you. *Luke* xii. 33. Sell what ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief

approacheth, neither moth corrupteth.  
*Luke* xvi. 9. And I say unto you,  
 Make to yourselves friends of the  
 mammon of unrighteousness, that when  
 ye fail, they may receive you into  
 everlasting habitations. *Luke* xiv. 13.  
 When thou makest a feast, call the  
 poor, the maimed, the lame, the blind;  
*Ver.* 14. And thou shalt be blessed;  
 for they cannot recompense thee; for  
 thou shalt be recompensed at the re-  
 surrection of the just. *1 Cor.* ix. 6.  
 He which soweth sparingly, shall reap  
 also sparingly; and he which soweth  
 bountifully, shall reap also bountifully.  
*Ver.* 7.—God loveth a cheerful giver.  
*2 Cor.* viii. 12. If there be first a  
 willing mind, it is accepted accord-  
 ing to what a man hath, and not accord-  
 ing to what he hath not. *1 Tim.*  
 vi. 17, 18. Charge them that are rich  
 in this world—that they do good, that  
 they be rich in good works, ready to  
 distribute, willing to communicate.  
*Ver.* 19. Laying up in store for them-  
 selves a good foundation against the  
 time to come, that they may lay hold

on eternal life. *Heb.* xiii. 16. To do good, and to communicate, forget not; for with such sacrifices God is well pleased. 2 *Cor.* ix. 8. God is able to make all grace to abound towards you, that ye always having all sufficiency in all things, may abound in every good work. *Ver.* 10. Now he that minis-  
 treth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. *Mat.* vi. 3. When thou dost an alms, let not thy left hand know what thy right hand doth. *Ver.* 4. That thine alms may be in secret; and thy Father which seeth in secret, will reward thee openly. *Mat.* v. 7. Blessed are the merciful, for they shall obtain mercy. *Psa.* xviii. 25. With the merciful, thou wilt shew thyself merciful. *Prov.* iii. 3. Let not mercy and truth forsake thee; bind them about thy neck, write them upon the table of thine heart. *Ver.* 4. So shalt thou find favour and good understanding in the sight of God and man. *Prov.* xi. 17. The merciful man doth good to his own soul; but he that is cruel,

troubleth his own flesh. *Deut. xxiv. 12.* If the man be poor, thou shalt not sleep with his pledge. *Ver. 13.* In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it shall be righteousness unto thee, before the Lord thy God.

### MEDITATION.

While millions of pounds are spent in building magnificent churches, and ornamenting men called Doctors of divinity,\* and maintaining them in their extravagance, pride and laziness, the

\* In order once for all to hush the voice of slander, and her auxiliaries bigotry, prejudice and superstition, (who methinks I hear exclaim "That blasphemous wretch, T. Branagan, calumniates the holy priesthood with impunity!") I will transcribe the declaration I made in the fourth edition of my "*Rights of God*," page 273, and which I hereby consolidate:—

"I greatly lament to find, that there are intelligent, and in other respects independent people, who now reiterate the exclamation which the intolerant priests formerly used, when they kindled the fires in which the martyrs were consumed; namely, "*THE CHURCH IS IN DANGER, because the holy priesthood is calumniated.*" They remember to forget what I have so repeatedly and pointedly declared, to wit, "*that no true minister of Christ, di-*



poor in many places are neglected, and suffered to die in spiritual and temporal want, by people professing religion, and always going to church with their prayer books under their arm, and by their dignified parsons, with their sermon books in their pockets. O the deleterious delusion! O the dreadful darkness that rests upon the minds of these people! who think they are going direct to the church triumphant in heaven, because they periodically go to the church militant on earth; when our precious and most merciful Redeemer has positively and categorically declared, that he will address those on his left hand in the final day of retribution, thus: "Go ye cursed; for I was an hungred and ye gave me no meat; thirsty, and ye gave me no drink; a

*rectly or indirectly, has any connection with my animadversions?" indeed, no people on earth do I so much love, admire and venerate, as them. But because I admire virtue, must I be calumniated because I expose villany! Who but a thief in his heart, will condemn me for exposing a den of thieves? Who but a servile, priest-ridden animal, will abuse me for exposing the avarice, the hypocrisy, the duplicity of clerical impostors?"*

stranger, and ye took me not in ; naked, and ye clothed me not ; sick, and in prison and ye visited me not." Vain, indeed, must be the hope of that man, who flatters himself with the expectation, that Christ will declare a palpable lie, to save him from the ruin his delinquency richly merits.

### PSALM L.

The God of glory sends his summons forth,  
 Calls the south nations, and awakes the north :  
 From east to west the sov'reign orders spread,  
 Through distant worlds and regions of the dead.  
 The trumpet sounds ; hell trembles ; heav'n rejoices ;  
 Lift up your heads, ye saints, with cheerful voices.

No more shall atheists mock his long delay ;  
 His vengeance sleeps no more ; behold the day !  
 Behold ! the Judge descends ; his guards are nigh ;  
 Tempest and fire attend him down the sky.  
 When God appears all nature shall adore him ;  
 While sinners tremble, saints rejoice before him.

' Heav'n, earth, and hell draw near ; let all things  
 ' come

' To hear thy justice, and the sinner's doom ;  
 ' But gather first my saints, (the Judge commands)  
 ' Bring them, ye angels from their distant lands.'

When Christ returns, wake every cheerful passion,  
 And shout, ye saints, he comes for your salvation.

' Behold my cov'nant stands for ever good,  
 ' Seal'd by th' eternal sacrifice in blood,  
 ' And sign'd with all their names : the Greek, the  
 Jew,  
 ' That paid the ancient worship, or the new.'

There's no distinction here ; join all your voices,  
And raise your heads, ye saints for heaven rejoices.

' Here, (saith the Lord) ye angels spread their  
thrones,

' And near me seat my fav'rites and my sons ;

' Come my redeem'd possess the joys prepar'd

' Ere time began, 'tis your divine reward.

When Christ returns, wake ev'ry cheerful passion ;  
And shout ye saints, he comes for your salvation.

' I am the Saviour, I th' Almighty God,

' The sov'reign Judge ; ye heav'ns proclaim abroad

' My just eternal sentence, and declare

' Those awful truths, that sinners dread to hear.'

When God appears, all nature shall adore him ;  
While sinners tremble, saints rejoice before him.

' Stand forth, thou bold blasphemer, and profane ;

' Now feel my wrath, nor call my threatnings vain ;

' Thou hypocrite, once dress'd in saint's attire,

' I doom thee, painted hypocrite, to fire.'

Judgment proceeds ; hell trembles ; heav'n rejoices ;  
Lift up your heads, ye saints, with cheerful voices.

' Not for the want of goats or bullocks slain

' Do I condemn thee ; bulls and goats are vain

' Without the flame of love ; in vain the store

' Of brutal off'rings that were mine before.'

Earth is the Lord's, all nature shall adore him ;  
While sinners tremble, saints rejoice before him.

' If I were hungry, would I ask thee food ?

' When did I thirst, or drink thy bullock's blood ?

' Mine are the tamer beasts and savage breed,

' Flocks, herds, and fields, and forests where they  
' feed.'

All is the Lord's ; he rules the wide creation ;  
Gives sinners vengeance, and the saints salvation.

' Can I be flatter'd with thy cringing bows,  
 ' Thy solemn chatterings and fantastic vows?  
 ' Are my eyes charm'd thy vestments to behold,  
 ' Glaring in gems, and gay in woven gold?'  
 God is the judge of hearts, no fair disguises  
 Can screen the guilty when his vengeance rises.

' Unthinking wretch ! how couldst thou hope to  
 ' please  
 ' A God a spirit, with such toys as these ?  
 ' While with my grace and statutes on thy tongue,  
 ' Thou lov'st deceit, and dost thy brother wrong.'  
 Judgment proceeds; hell trembles; heav'n rejoices;  
 Lift up your heads ye saints, with cheerful voices.

' In vain to pious forms thy zeal pretends;  
 ' Thieves and adult'ers are thy chosen friends;  
 ' While the false flatt'rer at thy altar waits,  
 ' His harden'd soul divine instruction hates.'  
 God is the Judge of hearts, no fair disguises  
 Can screen the guilty when his vengeance rises.



#### SECTION XXIV.

### *The resurrection of the dead demonstrated.*

You, who all your life-time are in  
 bondage to the fear of death, remem-  
 ber, and let the thought sink deep, that  
 you do not properly begin to live, till  
 the midwife death delivers you from  
 the womb of time, to see the golden  
 light of eternity. You, who are tempt-

ed to doubt the doctrine of the resurrection, view the filthy worm expire, and afterwards arise from its tomb, and shine forth a golden butterfly. Let this natural truth, which you cannot doubt, hush to eternal silence your doubts, relative to the resurrection of the human body ; for most assuredly, one is as great a phenomenon as the other. In addition to this argument, I subjoin the subsequent precious promises, hoping they may remove your tormenting doubts and destructive unbelief.

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*Job* xix. 26. Though after my skin worms destroy this body, yet in my flesh shall I see God : *Ver.* 27. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. *Is.* xxvi. 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust ; for thy dew is as the dew of herbs ; and the earth shall cast out the dead. *Dan.* xii. 2. Many of them

that sleep in the dust of the earth shall awake ; some to everlasting life, and some to shame, and everlasting contempt. *Ps.* xvi. 9. My flesh also shall rest in hope : *Ver.* 10. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. *Luke* xx. 35. They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. *Ver.* 36. Neither can they die any more ; for they are equal unto the angels, and are the children of God, being the children of the resurrection. *John* v. 28. The hour is coming, in the which all that are in the graves shall hear his voice. *Ver.* 29. And shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. *John* vi. 39. This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day. *Ver.* 54. Whoso eateth my flesh and drinketh



my blood hath eternal life, and I will raise him up at the last day. *John xi. 25.* I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live. *Rom. viii. 11.* If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. *1 Cor. xv. 21.* Since by man came death, by man came also the resurrection of the dead. *Ver. 22.* For as in Adam all die, even so in Christ shall all be made alive. *Ver. 42.* So also is the resurrection of the dead : it is sown in corruption, it is raised in incorruption : *Ver. 43.* It is sown in dishonour, it is raised in glory ; it is sown in weakness, it is raised in power : *Ver. 44.* It is sown a natural body, it is raised a spiritual body. *Ver. 49.* As we have borne the image of the earthy, we shall also bear the image of the heavenly. *Ver. 51.* Behold, I shew you a mystery ; we shall not all sleep, but we shall all be changed ; *Ver. 52.* In a

moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed.

*Ver. 53.* For this corruptible must put on incorruption, and this mortal put on immortality. *Ver. 54.* So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. 1 *Cor. vi.*

2. Do not you know, that the saints shall judge the world? *Ver. 3.* Know

ye not that we shall judge angels? 2 *Cor. v. 1.* We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. *Ver. 2.* For in this we

groan, earnestly desiring to be clothed upon with our house which is from heaven: *Ver. 3.* If so be, that being clothed, we shall not be found naked.

*Ver. 4.* For we that are in this tabernacle do groan, being burdened; not for that we should be unclothed, but

clothed upon, that mortality might be swallowed up of life. *2 Cor. iv. 14.* Knowing, that he which hath raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. *Phil. iii. 21.* Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things to himself. *1 Thess. iv. 14.* If we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him. *Ver. 15.* For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. *Ver. 16.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first. *Ver. 17.* Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air. *2 Tim. i. 10.* Jesus Christ hath abolished death, and

hath brought life and immortality to light through the gospel.

### MEDITATION.

The reading these heavenly promises should be always connected with humble faith and prayer; and then our gloomy doubts will be removed, and celestial light break in upon our minds; and then, and not till then, will we be convinced of the reasonableness and truth of the doctrine of the resurrection. Nothing has so great a tendency to produce doubts in the human mind, as ignorance of ourselves, of the divine character, and the plan of salvation by faith. Most men, the profane as well as the professor, either directly or indirectly, build their hopes of heaven and eternal life on good works, that they have done or intend to do; hence they reject the righteousness of Christ, by which alone they can be justified and accepted by the Father. And the Roman Catholics carry this opinion or belief so far, as to expect by their own works of righteous-

ness, not only to purchase heaven for themselves, but also with the overplus, (called supererogatory works) to procure eternal glory for such of their friends as are deficient in this respect. This fatal delusion can only be exterminated by the light of the holy Spirit, which will discover our natural guilt and pollution, and the imperfection of our very best performances, and the necessity of their being sprinkled with the blood of atonement, before they can, by any means bear the strict scrutiny of infinite purity.

### PSALM XVII.

Arise my gracious God,  
And make the wicked flee ;  
They are but thy chastising rod,  
To drive thy saints to thee.

Behold the sinner dies,  
His haughty words are vain ;  
Here in this life his pleasure lies,  
And all beyond is pain.

Then let his pride advance,  
And boast of all his store ;  
The Lord is my inheritance,  
My soul can wish no more.

I shall behold the face  
Of my forgiving God ;  
And stand complete in righteousness,  
Wash'd in my Saviour's blood.

There's a new heaven begun  
When I awake from death,  
Dress'd in the likeness of thy Son,  
And draw immortal breath.





## CONCLUSION :

*Being a blow at the root of Phariseeism.*

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Reader, my labour in publishing, and yours in reading the preceding Scripture promises, will be in vain, unless you become acquainted with the plan of salvation by Christ Jesus ; not by works, least any man should boast. I will again repeat, if you will please to excuse the tautology, “ To him who believeth, in him who justifieth the ungodly, his faith is counted (in the sight of God) for righteousness.”

The reason so many try to “ enter in at the straight gate,” and are not able, is this ; instead of receiving from the liberality of heaven, the righteousness of Christ by faith, and consequently justification, sanctification and glorification, they go about to establish their own righteousness by works, alias, sincere obedience. Their proud hearts will not endure the idea, of accepting this gift of God without money

and without price : but if they have or think they have, only one good thought, they will give it to God in payment. Hence, they fall short of the only righteousness by which they can be justified ; I mean the righteousness, not of holy angels or holy men, but the holy Son of God. Is it any wonder then, that such persons, notwithstanding they profess much religion, and constantly attend all the outward ordinances of the gospel, are nevertheless subject to the power of Satan, and slaves to this present world. Most assuredly, they never can be released therefrom, but by union and fellowship with Christ ; or, as the apostle speaks, by “ Christ dwelling in the heart through faith.” The Lord does not act upon true believers by force, as though they were sticks or stones, or animals, or mere machines. He enlightens the understanding to see his goodness : the will then approves, the affections follow after. Then, and not till then, is precious Christ chosen, and received by faith, as the pearl of great

price. You, who are pleased and satisfied with your own amendment and sincere obedience, suppose, for the sake of argument, you lived from the time of your ideal conversion, as holy as an archangel; (though well I know even the best of Christians have need every day to pray with Dr. Young, "Forgive my crimes, forgive my virtues too!") yet then, even then, who is to satisfy offended justice, for the millions of enormous crimes, committed antecedent to that conversion, if it is not him who never sinned? namely, Christ. And will he satisfy offended Justice in favour of those, who attempt to rob him of his mediatorial crown. The fact is, independent of Christ, the most holy man on earth commits in one day, faults enough to exclude him from heaven, although his former life was faultless. "THIS IS THE NAKED TRUTH, LET WHO WILL DISBELIEVE IT. Hence the prophet Isaiah observes, "All our righteousness is as filthy rags." *Isa.* xlv. 6. Notwithstanding the Scriptures are so plain and pointed in ex-

plodding a self-righteous spirit, yet many talk of conversion, who are strong in confidence of a righteousness of their own : of course, they forego the righteousness of Christ, who “is the end of the law for righteousness to every one that believeth.”

But the Pharisee will boldly assert, it is ridiculous to suppose, that one man can be continued in the possession of life, much less made righteous for the righteousness of another. I answer, on the same ground, the declaration of the Almighty himself may be counted ridiculous, “If I find in Sodom fifty righteous persons within the city, I will spare all the place for their sakes.” *Gen. xviii. 26.* The most abandoned sinners, when convinced of sin, and when they betake themselves to the Saviour for redemption by faith, have that moment an interest in his life, death and righteousness, notwithstanding all their personal criminality. “He that justifieth the ungodly that believe in his name.” *Rom. iv. 5.* There are many thousands of gay li-

centious sinners, bound by the devil in the chains of sensuality ; who are continually tormented with the fear of future misery, entirely owing to their ignorance of these glad tidings of free gospel grace ; which, if once revealed in their hearts, would be the infallible means of their instantaneous emancipation.

Finally, “ Christ is the end of the law for righteousness, to every one that believeth.” The gospel, with its promises, powerfully and sweetly urge us to obedience ; while the law, with its purity, strictness and terrors, prohibits us from trusting in our obedience. He who neglects obedience, is a total stranger to gospel truth, and in the direct road to ruin ; while he who depends upon his obedience, to justify him in the sight of God, defeats the design of the gospel, and is in the circuitous road to ruin. Thus our cunning adversary has two nets, with which he ensnares the silly sons of men, licentiousness and Phariseeism. Those who will not come to Christ that they might have

life, if they even escape the first net, will most assuredly be caught in the second.

These sentiments are hateful in the sight of millions, who profess religion; but let the sincere Christian acquit or condemn them, not by the opinion of his favourite sect, but rather by the oracles of truth. Let them stand or fall by Scripture testimony.

END OF THE CELESTIAL COMFORTER.





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**A GLIMPSE**  
**OF THE**  
**LAST CHURCH OF CHRIST**  
**IN THE WORLD,**

**AND**  
**THE PERSECUTION OF THAT CHURCH,**

*Prior to the commencement of the Millenium.*

**Being an apology for the religious sentiments of the**  
**Author.**

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## PRELIMINARY REMARKS.

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In the third edition, of my "Rights of God," page 277 ; I have the following prediction,\* which has been censured, I believe, with remarkable seve-

\* Since the apostolic age, scarcely any sect has enlightened the minds, and reformed the manners of mankind, so much as the Society of Friends, while they were (as to this world's goods) poor and persecuted. The power of God manifested in their meetings, was proverbial, before they became rich and opulent ; and then much of the power departed ; though (which can be said of but very few degenerated Societies) the morality, with the form still remains. On the decline of Quakerism, God raised up the Methodists, who have been, if possible, a greater blessing to the human family, than even the Quakers, especially while they were a persecuted people. Far be it from me to suggest a disrespectful sentiment, relative to this numerous, pious, and respectable sect, much less to publish what I consider erroneous and injudicious in their church government. But I must say, when they degenerate like other sects, the power will also depart from them. And then I believe, but not till then, will the Almighty raise up a people, according to the above prediction.

rity. In order to apologize for that prediction, and the sentiments connected with it, I conceive it my duty to give my reasons, for advancing them. The prediction reads thus :

“ The temporal government of the Quaker meeting is worthy of imitation in this respect:—Their ministers do not receive any thing except in some very particular cases, where the individual is in very low circumstances, and travels abroad,—and then only a bare sufficiency for his or her expenses in the journey. When they are at their own homes they do not receive a cent, if they should attend meetings, and preach every day in the week. They likewise transact the affairs of the church, nearly in the same manner the primitive Christians did. Were these amiable and estimable people less mystical in spiritual matters,—did they permit such of their weak members as believe it their duty, to participate the ordinances of the gospel, and give more liberty in their social meetings, they would become the praise of the whole

earth ; for thousands are sick of being priest ridden, and would associate with them, but for this reason. However, I think I can safely predict, that God will raise up a people of this description ; but when, how, or where, he only can tell. An anti-sectarian people, who will not raise a partition wall to keep all out, who will not subscribe to their homilies and peculiar articles of faith, and denounce all who will not co-operate with them. A people who will love all who love Christ, and pray for and pity all who oppose them. A people who will be free, spiritually as well as temporally ; who will have no high priest but Christ, and no king but Christ. A people who will read the Scriptures, and sing vocally as well as mentally, the solemn praises of God in their social meetings. A people who will receive with open arms the persecuted and off-casts of all sects and parties ! and who will have a free burial ground, as well as a free meeting. A people who will be ruled by the majority, and not by one man. Finally, a

people who will be an exact equilibrium between the Methodists, whom I love most, and the Quakers, whom I most admire."

I will now introduce a few miscellaneous thoughts, and afterwards contrast the true church of Christ, with the false one that is, has been, and will be in the world; and do it with brevity and simplicity; as my limits will not admit me to enlarge. And first, I will entreat thee, O my sectarian reader! to forget for a few moments, that you belong to any sect or party, that the clouds of prejudice may be dispersed, and the light of divine truth admitted to shine uninterruptedly on your minds. For prejudice in the mind, is like black clouds in our atmosphere; the first hinders the beams of the sun of righteousness from shining into the mind, the other precludes the natural sun beams from warming, and invigorating the body. Hence it would be as absurd in me, to expect a bigotted or prejudiced individual, to see the utility and importance of these remarks, as it would be, to expect a



blind man to give a correct opinion of colours, or a deaf man of sounds. The world is full of error; and error, is destructive, to both body and soul. Whereas, truth is almost cashiered, and tradition substituted in its place; yet truth is the only light that can lead us out of this dark howling wilderness, into the mansions of eternal repose. If we wish to see the true church of Christ, in the world, we must not look for it amongst great men, rich men, Rev. men, or Right Rev. men; but rather among the poor and persecuted children of affliction, who are taught by their own miseries to pity and relieve the miserable. The spirit of truth which influences them, is a spirit of mercy and moderation. But where shall we find any one denomination, actuated by this heavenly spirit. It was nurtured and manifested by the primitive saints, and also by some denominations of professed christians, while in a poor, afflicted persecuted state. But alas! when opulence and worldly honour flowed in upon them, this celestial dove, took its

everlasting flight. And the first-born child of hell, took its place, I mean a spirit of bigotry, superstition and prejudice, which I hope more fully to exhibit in the subsequent pages. And I entreat the Almighty, to enable me to do it with a spirit of humility, and christian moderation. Indeed it is my great failing, to be too acrimonious in my reproof; not from any personal enmity, for I can truly say, I am in love and charity, with all men; but from a jealousy, for the honour of God, and a sympathy, for his suffering creatures. The best of men have their imperfections; hence the necessity of humility in life and death, and the absurdity of the doctrine of salvation by works; and above all, works of supererogation. Yet, alas! there are millions who firmly believe this doctrine, because many thousands of men called ministers of the gospel preach it to them, although the doctrine inculcated by our blessed Saviour and his apostles, is as different from it as light is from darkness. In order to ascertain the truth, as it is in

Jesus, we should not only scrupulously examine his own words, unadulterated by worldly wise commentators, but also examine his conduct, which both illustrate and consolidate his words. Of the millions of sublime and eloquent sermons, periodically teeming from the pulpit and the press, few, very few vindicate the truth, but many advocate error with the most elegant composition, embellished with a thousand golden lies; because error is admired almost by every body, and pure truth, by nobody. Hence, I am morally certain, that these remarks will be viewed by the sons of error, with the side glance of contemptuous disregard, while the most futile, frivolous, and perhaps vile and vulgar publications will be greatly admired. However, I pity such persons from my heart, and also their miserable ministers: who like the Jewish doctors, keep the key of knowledge, and will neither enter heaven themselves, nor suffer those they call (in the language of monarchy) their people to enter there. Yes I pity them, from my

heart's core, because their doom will be dreadful, and their responsibility awful in the day of judgment.

I well know I should be as great a biggot, and as superstitious an animal as any to be found, were it not for the enlightening beams of the Son of righteousness which shined upon my mind, when the clouds of prejudice were dissipated by calamity and persecution; by which I was cured of my papal superstition, and afterwards my sectarian predilection. Then, and not till then, had truth an opportunity to shine without interruption upon my mind.

I remember the time that I would have almost assassinated a fellow who would write, what I have written, and think I was doing God a service, by extirpating such a blasphemous wretch from the face of the earth.

Then how humble ought I to be, how abased and contemptible in my own sight, who has every thing to be ashamed of, and nothing to be proud of. O then, soul of my soul! and sovereign of my heart! let the seeds of

this ridiculous, unreasonable, inconsistent, and destructive crime (pride,) no more have an opportunity to take root in my heart ! For to the humble soul, thou dost reveal thy truth, while the sons of pride are enveloped in a gulph of awful delusion, and believe a lie, and are finally damned, because they receive not the truth in the love of it.



*The primitive\* mode of Christian  
worship,*

IN JERUSALEM AND ITS VICINITY.

A green mountain, a fishing boat, the side of Jacob's well, the lanes and alleys, as well as the Jewish synagogues, were the churches of our Saviour,

\* In order that every sect, and every sectarian, may compare their professional denomination, with the true apostolic church of Christ ; and their modes, forms, and ceremonies, with the simple, pure, pious, and comprehensive method of worship practised by the primitive Christians, I have contrasted them, in the following pages. Far be it from me to invalidate any party, political or religious from party motives, this cannot be, for I am no partizan. I believe there are good people and good principles, in almost every denomination, as well as bad ones. For instance ; among the Roman Catholics, that cardinal truth, is both advocated and

where he preached his gospel, without sacerdotal robes, enormous salary, or honorary titles.

promulgated, viz. THE DIVINITY OF CHRIST. The Protestants hold to the super-excellent doctrine of SALVATION BY FAITH. The Calvinists, defend the IMMUTABILITY OF THE DIVINE DECREE. The Universalists contend, that all MEN ARE DECREED TO BE FINALLY SAVED. The Quakers, hold forth THE INDWELLING OF THE SPIRIT OF TRUTH; which I call the sheet anchor of the soul. The Methodists, support a valuable itinerancy among their preachers, which I believe is the primary cause of their great success, in their benevolent endeavours, for the conversion of mankind. The Christian church, have relinquished all creeds, articles of faith, disciplines and homilies in favour of that one, which our Saviour laid down with the apostles, for the rule and government of his church on earth. I might go on to mention many other excellent things to be found in the other denominations. What a pity the wheat was not winnowed from them all and the chaff thrown away, this might be, and indeed ought to be the case. What a pity those who wish to be free in a religious, as well as a political sense, and are disgusted with the duplicity of our American ecclesiastical kings; and who are enlightened to see in every sect, and party, a satanic barrier, or partition wall, to preclude love and social intercourse from spreading among all the lovers of Jesus, like oil from vessel to vessel. In short, what a pity it is, they do not bear a practical testimony against bigotry, by establishing a free, liberal anti-sectarian asylum, for the persecuted, and innocent off-casts of all sects.

The only discipline the apostles had, viz. the precepts of Christ to be their discipline. Their only king and priest, the Saviour and his spirit, their president, rule and guide. Their mode of worship, to be purely apos-



## IN EUROPE.

**Marshall, the market place of Athens, the lanes and alleys, a loft three stories**

tolical, without bending to the prejudices and traditions of the present age ; or turning to the right hand, or the left therefrom. The only pre-requisites to become a member, faith in, and union with Christ, and a belief in the inspiration of his Holy Spirit, all controverted points of divinity, to be totally excluded ; which has been such a dreadful curse to the church of Christ. Hence people of all opinions may be united and free if they agree in the above fundamental truths, and finally, may go to heaven, hand in hand, and need not fall out by the way.

If any members at any time, expressed a conscientious desire, to participate in any ordinance, plainly pointed out in the New Testament ; let even the majority agree to this reasonable desire of the minority, without one party being offended with the other, for partaking, or not partaking ; let not this bigotry be so much as once mentioned. But above all things, let no rich man have any rule, for deadness and formality will surely be the result ; which will soon produce bigotry and prejudice. Let periodical committees, of the most holy and experienced brethren, (whether poor, or in a state of mediocrity, matters not) be chosen by the majority, to attend to the spiritual order, and temporal business of the church ; they choosing their own chairman. Friendly strangers, as well as members, to be at liberty to prophecy in meetings, but only as the spirit gives utterance, and to the total exclusion of controverted theology. No member, rich or poor, bond or free, to have the least pre-eminence. The committee to be totally the servants of the whole, to be ready always to give an account of their stewardship. The body to be all brothers, and Christ their only master ; to have no badge to proclaim

high, the house of the pious Priscilla,  
&c.\*

These were the churches of the apostles, and they were themselves as plain, simple, and unadorned as their places of worship. St. Paul, worked at his trade for his own support, sooner than take the peoples' money unnecessarily; although they would have given him almost their very eyes. A bishop was then, what a president or chairman is now; they were the peoples' representatives, the servants of all; they received nothing from the church, while they could by any means provide for their own support. The money that could be spared from the church, was for the support of the pious poor, the sick,

to the world, "We are the temple of the Lord, and I am more holy than thou," such as the cut of a coat, or the idiom of language. The brethren to be free to wear what to them seems right, but cheap apparel to be recommended in preference to extravagant clothes, however plain they may be cut. What a blessed thing would it be, if the lovers of religious freedom, would establish a simple, free anti-sectarian assylum, something like the above, which would be a light in this dark howling wilderness; a city of refuge for the oppressed, and as the "shadow of a great rock in a weary land."

\* Rom. xvi. 5.

and the widows. They felt a delicacy in touching it, and nothing but stern necessity, could induce them to do it. Their clothes were plain, their hearts pious, and they had no D. D's A. M's. or L. L. D's. tacked to their names, but like their master, they abhorred all such abominable vanity and pride. And especially under the cloak of religion.

Reader, contrast in your mind the character and conduct of such ancient bishops, and our modern bishops, and arch-bishops. In England, they are arrayed in robes of state, approximating to royal grandeur; their titles corresponding with their magnificence: "The Right Rev. Father in God, Lord bishop of Derry," "John, by the grace of God, Lord bishop of London," &c. In America their salary is on the rise, as well as their power and honorary titles. The Rev. and the Right Rev. dignified Don's have found an improvement in title-making (not tent-making, like their pious predecessor, St. Paul.) I saw some time ago, an elegant portrait of a certain dignified clergyman, with

the pompous title subjoined, "THE MOST REV. .... ARCH-BISHOP\* OF BALTIMORE." Methinks there cannot be a higher grade, unless "THE MOST HIGH."

We shall now, in order to shew the mode of worship practised by the primitive christians, quote a few verses from the writings of St. Paul. Even in the Jewish synagogues in their most corrupted state, the Spirit of truth had more liberty than in our Christian churches. Witness our blessed Saviour, although he was poor and despised by the Jewish priests, yet he was permitted to speak and read the truth in their synagogues. Whereas, in our elegant, pompous churches, one Rev. man must say all, and that man perhaps under the influence of the spirit of the devil; at least a spirit of pride. In order to consolidate the above assertion, and shew the contrast between the present, and primitive mode of Christian worship, as clear as a ray of light, I will take the liberty to subjoin the subsequent note,†

\* An arch-bishop in America! is it possible!

† And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye

from Acts, where the liberty exercised in the Jewish synagogue is proved; from Romans,\* where the diversity of gifts and duties of the disciples of Christ, in the primitive church are pointed out; and from the 1 Corinthians;† where the

men *and* brethren, if ye have any word of exhortation for the people, say on. *Acts* xiii. 15.

\* For, as we have many members in one body, and all members have not the same office; so we *being* many, are one body in Christ, and every one members one of another. Having then gifts, different according to the grace that is given to us, whether prophecy *let us prophecy* according to the proportion of faith; or ministry, *let us wait* on our ministry: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. *Rom.* xii. 4.—8.

† Even so ye. forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. What is it then? I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also. Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an unknown tongue. Wherefore tongues are for a sign, not to them that believe, but to them that believe not; but prophesying *serveth* not for them that believe not, but for them which believe. If, therefore, the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that they are mad? But if all prophecy, and there come in one that believeth not, or



true mode of Christian worship is displayed and vindicated by St. Paul. In these quotations, the plainest directions for conducting social, and spiritual worship is given; the most powerful arguments, are adduced in favour of this mode, and the most judicious advice suggested for correcting disorders, and maintaining unity, and harmony, in the church.

When I contrast the pious ministers of the people called quakers, prophesying as the spirit gives them utterance, with the ministers of the other sects, who preach what they have committed to paper or to their memory, and

one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth. How is it then brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not *the* author of confusion, but of peace, as in all churches of the saints. 1 Cor. xiv. 12, 15, 19, 22—26, 29—33.



that often with all the affectation of a pedagogue, I will not say with the eloquence and energy of a play-actor, and when I hear these same preachers pray before their sermons, that God would inspire them by his Holy spirit, with the word of life, and indite both matter and manner; when all the time they have it prepared before hand, and systematically divided and subdivided, I can but wonder at their hypocrisy and the stupidity and servility of their hearers. Thick darkness surely must rest upon their minds, or they would see the folly in paying their ungodly preachers, (who take up the trade of priest for pay, and begin their occupation by the most abominable and blasphemous lie; namely, that they are moved by the Holy ghost to preach the gospel; when perhaps they do not believe in a Holy ghost at all) from 1,000 to 10,000 dollars per annum, to be godly and to lead them to heaven. Is it any wonder then, that I am sick of hearing the parrot language of such wordly wise preachers, and that I bear a testimony

against them ; nay, but it is rather a wonder that the stones in the street, do not cry out against them.

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*The present method of Christian worship,*

IN EUROPE.

A most elegant church, built like a palace, ornamented with magnificent pictures and sculptured gold, in the centre of which, a superb pulpit in the shape of a throne is erected ; at the extremity of which, is a most beautiful altar, ornamented with flowers of gold, and silver candlesticks. The pontiff makes his entry from an adjoining apartment, with all the majesty of a demigod ; his head adorned with a mitre studded with jewels, more splendid than an imperial diadem ; his body arrayed with sacerdotal robes, interwoven with gold and precious stones, and supported by a golden girdle ; he mounts the altar, and says prayers in Latin, a language the people do not understand. Those

who hear the precious name of Jesus mentioned with indifference, bow down at the approach of his holiness with all lowliness ; who, after the ceremonies of the church are over, mounts his fiery steed, most richly caparisoned, the king of France holding the stirrup while he mounts ; and with the loud plaudits of the wondering, cheated, priest-ridden multitude, he, with his princely retinue, marches in pomp to his magnificent palace. It is well known, that the kings of France formerly held the stirrup, while the pope mounted his horse ; yet these fellows are called the legitimate successors of the poor, plain, pious fisherman St. Peter, and God's vicerents on earth.

Another elegant church of an opposite persuasion, built according to the Corinthian order of architecture : no pictures, but much gilt sculpture : the pulpit most magnificent, and erected like a throne all fringed with gold ; a college manufactured parson (the archbishops seldom condescending to officiate) with his ministerial black silk

gown and cambrick band, mounts the pulpit with a skip, and after reading a sermon, which perhaps he never wrote, skips out again; and with a well-bred bow, and a polite whisper,\* concludes what is called the worship of God in the church of Christ: Reader, it would sicken you to read, and me to write an account of the different ludicrous modes of worship adopted by above six hundred different sects in Christendom.

#### IN AMERICA.

I will, in a few words give the reader a view of some of the modes of worship, adopted by religionists in America, which I have personally witness-

\* Cervantes wrote his "Don Quixote," in order to abolish by ridicule the ridiculous knight-errantry or chivalry of Spain; and he succeeded. If nothing else can effect it, I hope some modern Don Quixote may be written, to abolish the present ridiculous mode of worship adopted by most denominations. As I intend to enlarge this little performance, if I live, I will in the next edition, introduce a long quotation from "Burrough's Memoirs," (the famous counterfeiter) who passed himself as a salary minister, and a great divine, on different congregations in New England, incog.

ed. I one day called at a certain magnificent church in Philadelphia, adorned with superb sculpture, the pulpit erected between two pillars, hung round with crimson velvet, and fringed with gold. The minister appeared in spangled robes of the most costly cloth; he said his prayers in Latin, while the organ responded the solemn sound: the little boys sung, (as I used to do) "*Deo Gratia!*" But what astonished me more than all, and what I never saw before, although I have visited three quarters of the globe, was the appearance of a dignified individual, called a Right Reverend bishop, appearing in the most brilliant robes I ever beheld, with a golden cross on his breast, and a superb cap on his head, in the shape of those worn by St. Patrick, as represented in pictures. He was seated in a chair of state, under a grand canopy surmounted with gold. A flood of interesting thoughts crowded in upon my mind, on beholding this ecclesiastical exhibition; but I make no comment, as I con-

ceive it will answer no purpose : only I beg the reader impartially to contrast these modern modes of worship, with the apostolic modes ; for, most assuredly, either one or the other must be radically erroneous ; because, they are as opposite to one another, as light is to darkness, or heaven to hell.

I will give another instance of clerical grandeur.—I was passing by an elegant church one sabbath day in this city, and I called in to see the magnificent sculpture, and to hear the more magnificent pulpit orator ; of a different persuasion from the former. The reader may judge of the grandeur of the church, when I inform him, that the gingerbread work alone cost 20,000 dollars ! which a respectable carpenter informed me was a fact. The minister, arrayed as usual, in sacerdotal silk and cambrick, was reading his discourse in a pulpit like a throne, surmounted with a flying eagle overlaid with gold. But what surprised me most, was the orator's not taking his eyes from his written sermon for one



minute at a time ! so much was he inferior to a school-boy, who commits his speech to memory. I have to lay down my pen, and lift up my hands with astonishment, at the blindness of the people, who endure such bare-faced imposition ! But charity forbids me to say what more might be said with the strictest truth.

We will now speak of the modern modes of worship, more consistent with truth than the former ; but will mention no names. And first—a pious minister makes an appointment to preach at a certain time and place ; perhaps, at the time of his making the appointment he was in the gift, and prepared to preach with the power and demonstration of the Spirit ; but in the intermediate time, clouds and darkness cover his prospects ; and, at the very time he is to fulfil his appointment, perhaps he is in heaviness, through manifold temptations, and he seems divested both of spiritual life and liberty ; yet this man must mount the pulpit, sing and pray, then preach, and then sing and pray

again. Hence, while the preacher is thus chained by the tyranny of custom, the people attend their church in vain: whereas, perhaps at the same time this minister was delivering his forced discourse to his drowsy congregation, some of the dear saints of God who were necessitated to hear him, were ready to burst with the true word of life, for want of an opportunity to bear a testimony for God. The Spirit commands them to speak for God—if they should obey its mental voice, the elders and deacons immediately rise, and make them walk out of their church faster than they ever came into it. Sometimes I have heard even good men preach, who did not believe, that the Spirit of truth alone could dictate the matter which should be suggested, and which only would be useful. Their proud hearts cannot abide the simple language, and the pure and pointed truth which the Spirit inculcates on those ministers, who are obedient to its still small voice. Little do they think, that a true minister of Christ is in his

hands, the same as a speaking trumpet in the hands of a captain of a ship. Sometimes the Lord works a miracle, in order to deliver such ministers from their anti-christian method of preaching, by causing them to forget, even in the pulpit, both their text, and the exposition of it, so that they have to speak as the Spirit dictates to them, or not at all. As a certain preacher, who had chosen his text, premeditated his sermon, and had it divided and subdivided in the usual flowery style. When he stood up before the people to give out his text, it was totally snatched from him; when, lo! he was under the necessity of praying sincerely to God, to give him something to say, that would be useful to the people. He then spoke of the miraculous deliverance of the three Hebrews from the fiery furnace; which was applied with power and comfort to one of his hearers, who was ready to sink into despair, on account of a fiery trial she laboured under at that time.

I shall close these hasty spontaneous remarks, which are only the outlines of a subject I intend to enlarge upon at some future period, after I address a thought to the Christian church, who are truly evangelical in their mode of social worship, in some very essential parts; but why should they stop at the threshold of reformation. They oppose very justly, modern Episcopacy, because it is in a spiritual sense, what absolute monarchy is in a temporal sense. But I contend, eldership will amount to the same thing among them in time, and they will find it so. One man putting his hand upon another, and telling him he is ordained, is very innocent in itself, but very destructive in its tendency; it gives the priest an opportunity to monopolize power, chain the spirit of Christ, support the anti-christian apostacy,\* and

\* Take the primitive church as a body, their worship was pure, and their principles were correct, notwithstanding the periodical intrusion of the Pharisaic professors, and the itinerant influence of contemptible partizans, for 300 years; till Constantine the Great, from human policy, became a Christian himself, (at

destroy all liberty in social worship. Again, should they not abolish all controverted points in theology, in order

least in name) and connected the Roman state and the religion of Christ together, like a lion and a lamb. This unnatural association has been the fruitful source of innumerable evils, both spiritual and temporal, to the total destruction of millions of the human family. Then, indeed, the worship of God was changed from the simple and pious mode we have already suggested, to the magnificent and carnal method observable in the present age. The ministers of Christ then became the parasites and partizans of the Roman court; their simple mode of worship was abrogated, and a pompous method adopted to suit the pride of kings. The ambition of the priests. became equal to that of the Roman emperor. From bishops they were advanced to arch-bishops, with corresponding titles, honours, and revenues; from that to cardinals, and from that to popes, whose power and grandeur was superior to the kings of the earth.

No tongue can tell the multitudes that were put to death for conscience sake. by these bloody priests, and bishops. Indeed, more were destroyed by fire and faggots by the Romans, after they were, to all appearance Christianized, than before; and I am sorry to have it to say, that the spirit of bigotry by which they were actuated, was not destroyed at the reformation, nor their anti-christian mode of worship abrogated; for we find the Protestants reading their formal prayers and moral sermons in their superb churches, arrayed in sacerdotal silk and cambrick. The Lutherians, when they became powerful, also put many of their fellow-creatures to death, who would not believe as they did; nor were the Calvinists much behind them, when cloathed with power. And the Dissen-

to support harmony and union, and render it an anti-sectarian assylum for all who believe in Christ? Well, but

ters when in authority, put others to death for conscience sake. Even in America, they caused innocent Quakers to be put to death, for preaching the gospel without money and without price.

The reader will have a full account of these melancholy facts, by reading the book of Martyrs. Indeed, the present state of the Christian church is more benighted and corrupted in my view, than the Jewish church was at the birth of Christ, although no doubt many good men will not see as I do, in this respect: like as Zachariah, Elizabeth, Simeon, Anna and Nathaniel did not see the great corruption of the Jewish priest-hood, although truly pious people; so millions in this age will not see the dreadful gulph of delusion, into which almost the whole Christian world is enveloped. How different now is its state, from that which the antecedent scripture quotations proves it was. Then there were no dignified titles, honours, or revenues. But, says the priest-ridden advocate of bishopricks, there were bishops even in the apostolic age? I grant there were, but mark the dissimilarity between them and their pretended successors in Europe and America. Then a bishop had no more power than a chairman of a private society; and as for salary, he had no more (unless he had no means of support) than St. Paul, who worked for his living sooner than be a charge to the church of God, and yet preached continually, and went about like his divine master, doing good by every possible means. They were, in short, according to our blessed Saviour's particular charge, the servants and not the lords of God's heritage. A bishop in England has about £ 50,000 per annum, forced from the mouth of labour; he lives in



says one, if all should have liberty in our meetings, it would produce confusion! This is false. If they follow the

princely elegance, rides in a gilded chariot, drawn by four beautiful horses; and perhaps condescends to read a sermon twice in the year, but employs a few journeymen parsons, at fifty pounds per annum, to fulfil his own lack of service. An arch-bishop, has about £100,000 per annum, lives in greater style, but labours less, if less can be for the glory of God, and the good of souls. And yet there are people who support these lazy doctors of divinity, and think it right so to do, nor will be convinced to the contrary.

These reverend Dons vindicate with all their eloquence the cause of kings, because kings help to support them: in short, they both live in pomp and grandeur on the fleece, and the devil may take the flock for what they care. Really, when I view with my mind's eye the billions who have been tortured to death, and the millions who are now kept in intellectual darkness, to support the power and pride, of priest-craft, and king-craft, I long to die and leave this wretched world, teeming with villainy and oppression, behind. What is it but this intellectual darkness, with which mankind are enveloped by their wicked priests, that makes them so much like the devil, diffusing the misery they suffer, shooting one another for pay; cheating, and being cheated; robbing, and being robbed; deceiving, and being deceived; assassinating, and being assassinated; plunging their fellow sufferers into hell, and precipitating themselves thereunto after them. But the dreadful picture of wretchedness, personified, is too gloomy for the eye of humanity to behold.

As our limits will not admit us to enlarge much more, we will a little farther point out, the last church of

apostolic rule, one to speak, and the rest to judge, if he spoke with the spirit. Not only order might be preserved,

Christ, and the last persecution of that church previous to the Millennium. It will in short, be pure and perfect, as the primitive church, and like it, will, I believe, be persecuted with signal cruelty; their number will be very few, and their persecutors exceedingly many: they will have no articles of faith, creeds or discipline, but the New Testament, no party names or distinctions among them. The reader will see the simplicity, and purity of this church delineated in the antecedent scripture quotations, and an idea of the persecution of it may be ascertained by viewing the book of martyrs. This pure church will bear a faithful testimony against the very corrupt systems of religion then in the world; all of the different sects, consequently, will conspire against them, to extirpate them from the face of the earth; but their enemies will not prevail. Hence, they will continue a pure, though a small church of Christ on the earth, even till he comes to reign a thousand years with his beloved saints.

*A word to the Missionary and Bible Societies*—I admire your labour of love, but I lament, that while you send missionaries to convert the Asiatic and Indians, you totally neglect your own miserable population; tens of thousands of whom are going to hell, in our lanes and alleys, garrets and cellars, and none of you will call them to repentance. Let then this important duty be attended to by one department of your excellent association, or organize a society for the express purpose.

*And you Gentlemen Members of the Bible Society.*—That invaluable book, put into the hands of those who are not spiritually enlightened, will be like throwing pearls before swine; they will only sell them for

deadness and formality avoided, and if there was one spark of spiritual life among the brethren, that spark would not

whiskey, and curse you for your pains. Wherefore, encourage the establishment of the above society, to go to the lanes and alleys, and illuminate through divine aid the minds of the miserable with a ray from heaven; then they will prize that blessed book above all price, and will bless you in life and death for your super-eminent philanthropy.

*A word to those who may be convinced by these precipitate, desultory and untranscribed remarks.*—Should you let a man-fearing, or a man-pleasing spirit, hinder you from bearing a faithful testimony to the truth as it is in Jesus, when you are enlightened by his spirit to see it, rest assured, you will find him also ashamed of you, before his Father, and the holy angels. Likewise remember, at the times of your ignorance, God winks; but when he illuminates your mind, to see the truth, if you receive it not in the love of it, God will send you strong delusions, that you may believe a lie and be damned, because you take pleasure in unrighteousness. Behold, therefore, the gulf before you, and beware of the latent danger! Although I have already exceeded my limits, I must ask my sectarian reader a few reasonable questions before I conclude: and, O answer them, as you will wish you had done, when you appear at the bar of God! How can you content yourself, to be imposed upon in matters that concern you most. If you lose your horse, your house, your wife, your honour, your respectability, or even your natural life, they are all nothing, when compared to your precious soul: how then can you agree to pay, or assist in paying a lazy, idle, ungodly parson, 2,000 dollars per annum, to teach you to be godly; you very well know, “if the blind lead the blind, they will

be smothered, as it is in almost all societies at present, but would be manifested for the edification of all, and

both fall into the ditch together." Is it not downright swindling, that a man with a tale to his name, D. D. and a silk gown on his back as a badge of his literary talents, theological knowledge, and proud pre-eminence, should notwithstanding, be such a lazy drone, as not to commit his Sunday sermon to memory during the week, and repeat it to his priest-ridden auditory, extempore, for 2,000 dollars per annum.—When play-actors, for 300 dollars per annum, commit four times as much matter to memory in a week, and repeat it to their audience with energy and eloquence, without once looking at their written notes, as many reverend and right reverend divines always do. O how gross must be the darkness on the people's minds, who cannot, or rather will not see the absurdity and inconsistency of such conduct. Again, does not these ministers, who pray to display their sublime language and well ordered periods, and sing more for the sake of the music in the church, than from a principle of gratitude to God; I say, are they not with their deluded hearers, guilty of a breach of the second commandment, every time they mention the name of the Lord in their hymns? Do they not take his name in vain? Again, even in societies, who preach and do not read their sermons and prayers, yet if they preach without the inspiration of the Holy Spirit, do they not support the anti-christian apostacy, and are they not a branch of that accursed tree that has poisoned millions of the deluded sons of men?

I will go farther, and ask—Do they not bind the spirit of Christ in their meetings, with an adamant chain, alias, the tyranny of custom? Most assuredly they do. For instance, every experienced saint, well

might be kindled to a flame. The fact is, rich men should never have authority in the church of Christ; if they do, they undoubtedly banish by their fatal influence the spirit of Christ. Therefore, periodical chairmen, or committees, should be chosen of the holiest,

knows, that there are times in which they can neither preach nor pray with the demonstration of the Spirit, because, perhaps they are in heaviness through manifold temptations, or have been led from the path of evangelical rectitude, by unwatchfulness or surprise. Indeed, there are many causes I might assign for this variation in the experience of a true saint. Yet the minister who gives out his appointment a week, or a month before hand, must preach at all events, prepared or unprepared; and while he is delivering his forced head sermon, perhaps some pious saint in the meeting, is stimulated by the Spirit of truth, to bear a faithful testimony for Jesus, that would be full of life and love; but he dare not, he must not, interrupt the order of Constantine emperor of Rome, I mean the anti-christian apostacy; of course, the lambs are often lean and perish for lack of spiritual food. Surely preaching, however eloquent, is no better than play-acting, if it is not dictated by the Spirit of Christ, and if the minister does not speak like the apostles, as the spirit gives him utterance. This is the naked truth, although not one in millions will receive it as such. But woe, woe, woe be unto him who is enlightened to see these truths, and yet, who supports the opposite error: it would be well for him, he never had been born. His light will be turned to darkness, and that darkness will be great.



and not the richest men in a meeting, to keep order and harmony in the church.

Indeed, a man who accumulates all the riches he can, and keeps what he accumulates, is a bad steward ; yea, a thief and a robber, because he robs God, his church, and his poor ; profess what he may : and yet such men are at the head of every society, and are their primary dictators. Such men are fond of bishops and elders, because they can rule the roast between them, better than they can separately. Where the spirit of the Lord rules there is liberty, but where rich men rule there must be slavery. Although rich men and ministers, who pant for power, raise such a hue-and-cry, in favour of eldership or ordination in the church, I do contend, that although the apostles conveyed the most essential blessings by the laying on of their hands, even the gift of the Holy Ghost, and that of ordination, as administered by them, was of the first utility ; yet as that power departed from the church at the anti-christian apostacy,



after that lamentable period, the laying on of hands was, and is only an empty form ; I wish it was no more. It is the most fatal auxiliary of hell, and the main pillar of priest-craft. Because, by the artful eloquence of the cunning priests, the people believe that there can be no true ministers, but those who have been ordained by the laying on of the bishop's or arch-bishop's hands ; so, if a poor pious man is called by the spirit to preach the gospel, and he proves obedient thereunto, (if not college bred,) these dignified dons excommunicate him from their church, as a sinner of the first magnitude. The fact is, the succession of the apostolic power of ordination, was as effectually abrogated at the anti-christian apostacy, in the reign of the Emperor Constantine, as the hereditary succession of the house of Bourbon to the throne of France, was annihilated at the new dynasty of Bonaparte ; or, as the operation of a man ceases, when death seizes him.

I have attempted to conclude these simple spontaneous strictures, sundry times, but new thoughts occurred to my mind, which I was not at liberty to pass by, although I well knew by publishing them, I shall accumulate more enemies, already numerous, and greatly injure my own interest as an author, and perhaps endanger my life. But it seems my indispensable duty, to bear a repeated testimony against that horrible wickedness, so destructive to both soul and body, and with which Christendom abounds, I mean priest-craft; and more so, because I know of nobody (my pious friend Gates excepted) who is willing faithfully to do it. Few, alas! receive the pure truth in the love of it, and fewer have resolution to bear a testimony in favour of it in this dark and gloomy age, and especially if they are sectarians, for they must support their party; or if they prophecy against them, they are excommunicated, and few love the truth sufficiently to suffer excommunication for its sake, and the enmity of all men.

I believe there are pious pastors and people in all denominations,\* who do not see or know the truth in these points ; and at the time of their ignorance God winks. But when He by some powerful means, exhibits before their intellectual eyes the truth, and they view it, and yet support the opposite error, I again repeat, *woe, woe, woe be unto them !!* For if God sent the ancients strong delusions that they might believe a lie and be damned, because they would not receive the truth, in the love of it ; will He be so partial as to exempt us from this dreadful punishment, when we are guilty of the same crime, and of course support its fatal concomitants ; and yet are blessed with a thousand opportunities to gain spiritual informa-

\* I repeat this sentiment (humbly begging the reader to pardon the tautology) because I well know the cry, will be raised against me, " That fellow contemns all christians, and thinks himself only right." This is far from truth, I abhor, I despise myself more than any body else can, because God has opened my intellectual eyes to see the bottomless gulph of depravity and corruption in my nature ; hence I abhor myself, and repent in dust and ashes.

tion, where the ancients were with one. It is impossible. I expect I shall not live to see the small, pure, and persecuted church of Christ, delineated in these pages, which he will call out of all the corrupt denominations, who will continue to grow more corrupt till the Millennium.

Hence, when Christ comes again to his people, although he will find little faith in the world, that little will be very pure. John saw in vision, this remnant of the true church "standing as it were on a pure sea of glass mingled with fire, and them that had gotten the victory over the beast anti-christ, and over his image, and over his mark, and over the number of his name," all the anti-christian denominations "stand on the sea of glass," the pure truth "having the harps of God," the supreme love of God, which only tunes the harps of the holy angels. Lord hasten the happy period when error and consequent misery will be exterminated from the earth; when thy pure truth will be promulgated and received from

its centre, to its circumference. When a pacific confederation will be elected by every nation, appointing a delegate to settle amicably any dispute that might originate between them, and of course remove the cause and effects of that dreadful scourge of man, War. Finally, when our precious Emmanuel will become the king of nations, as he is now the king of saints.

It will no doubt be asked, "How can any association be formed, without some form or rule?" I have endeavoured to shew this in one of our antecedent notes; but in order to make it more plain, if possible, I would again observe, that even two or three of the liberal, enlightened, spiritual, but persecuted servants of Christ, who are anti-sectarians in deed and in truth, might associate to form an anti-sectarian asylum, for the innocent off-casts and oppressed of all sects. The form of their union and association to be simply to this effect:—

WE, the undersigned, do unite in a free, anti-sectarian, social band, for the

purpose of comforting one another, and bearing one another's burthens : and we do solemnly agree, forewith to take the New Testament for our rule, the Spirit for our guide, and Christ for our only Master. The only pre-requisite to become a member, is faith in and union with Christ, and a firm belief in the inspiration of his holy Spirit. Persons who thus believe can be united in this meeting, though their opinions on controverted theology may be ever so diversified : provided always, those opinions be not by any man advanced in public meetings, which no doubt would destroy the unity of the brethren. As we believe preaching to be no better than haranguing, and singing hymns not half so good as singing songs, (especially if the awful name of God is mentioned in those hymns) if they are not inspired by the good Spirit, and come from the heart : We therefore agree to be led only by the holy Spirit in our meetings, whether in prophesying, teaching, exhortations, psalms and godly hymns, or reading the Scrip-



tures. Although we establish no periodical meeting, for celebrating the outward ordinances of the gospel, yet the minority or any part of them, conscientiously stimulated thereunto, shall have full liberty to participate any of them plainly pointed out in Scripture, and exactly according to the primitive mode, in a select meeting, when and where they choose; one part of the brethren not reflecting on the other for partaking or not partaking the said ordinances. We solemnly bind ourselves not even to mention this spirit of bigotry, which kindled the fires in which millions of the martyrs were consumed. Committees to be chosen by vote, of the most holy and experienced of the brethren, to attend to the spiritual order and temporal business of the church, according to the apostolic rule.

IN WITNESS WHEREOF

*We hereunto subscribe*

*our names, &c.*

The above I apprehend would be a sufficient compact, which would answer

every purpose; being comprehensive, though concise; and on some such liberal plan will the last church of Christ be established, prior to the commencement of the millennium; and I believe will be as perfect and as pure, as the primitive church was in its purest state. It will be truly said of them, *“Here are they that keep the commandments of God, and the faith of Jesus.”* This precious band (I will again repeat) will bear a faithful and candid testimony against all hireling ministers, and system worshippers, regardless of consequent persecution. And they, like Demetrius, finding their craft, by which they lived upon the labours, and trampled upon the rights of man, is in danger of being set at naught, and their magnificent persons and forms of religion, which they caused so many millions to worship, to be exhibited to popular animadversion and contempt, will no doubt stir up their votaries to persecute, and if possible, annihilate these precious saints of God, as wicked heretics and schismatics: but by their

patience and meekness, they will conquer even their enemies ; and it will be proverbial at that interesting period, "*Here is the patience of the saints.*"

St. John thus prophetically declares : " And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him that sat upon the horse and his army," alias, Christ and his little flock. They had commenced this war from the beginning, and carried it on with different degrees of cruelty, in different periods of the world. But now, as they are in great danger of being overcome by the faithful testimony gone forth against them ; sinners in general, and bigoted sectarians in particular, will make one grand effort to support their superstitious forms of worship, and their illiberal contracted partition walls, alias, articles, homilies, disciplines, &c. which they esteem more than the pure truth. *But the beast will be taken ; the anti-christian establishments ; and with it the false prophets, alias, clerical impostors ; who proselyte for gain, and*

preach for pay ; and also their bigoted and servile worshippers and supporters. And then will the true church of Christ blossom as the rose.

I would beg leave to illustrate our arguments, by a quotation from my friend Theophilus R. Gates's "*Truth Advocated.*"

"Very different, truly, now, is the state of things in the religious world, to what it was in the days of the apostles. There was then no dignified titles, or elevated stations among the children of God : no separate parties ; but all of one heart and one mind ; and if, at any of their assemblies, any thing was revealed or communicated to one's mind by the spirit of grace, he could rise up and testify it to his brethren without going through a college education, or being regularly ordained, and felt free to do it as often as the spirit of God commanded him, without being paid for it, five, ten or eighteen hundred dollars a year. Yea, sooner than be burdensome to their poor brethren, they would labour with their own hands to

provide necessaries for them ; and so great was their love to the souls of men, that they would put their lives in their hands, endure patiently all manner of persecutions, and suffer hunger and nakedness to do them good, and promote the cause of their Lord and Master.

“ A tenacious adherence to some particular points of doctrine or belief, as though one’s salvation turned upon them, however foreign to religion, or our acceptance with God, has been a fruitful source of evil in the Christian world, as many well know. This is truly the APOCALYPTIC BEAST ; with its image, or together with its established rules and form of worship in the church of Rome, it hath occasioned the death of tens of thousands, and the very same beast, with its image, in protestant churches, hath persecuted, excommunicated, imprisoned, banished or put to death, many hundreds of the followers of the Lamb. Witness the twelve years imprisonment of John Bunyan, and the hundreds confined in

jails, throughout England, for not conforming to the established religion! And among ourselves to the present day, what contention, strife, persecution, animosity and evil speaking, one against another, doth it occasion!

“ If the Lord should come to any one in his usual employment, and command him by his spirit, to go and prophesy at a certain place, as he did to Amos, like him he would be withstood by the priest there, especially if he did not speak things to suit them. Read Amos 7th Chapter. In the first place, he would probably be asked, what society he belonged to, or if he was licensed or ordained. If, like unto Amos, he were constrained to reply, he “ was no prophet, neither a prophet’s son,” neither educated nor brought up for the ministry; “ but an herdman, and a gatherer of sycamore fruit,” or one that had been accustomed to labour in the field, and could only say, that the “ Lord took” him as he “ followed” his employment, and commanded him to go and prophesy, or



speak at that place, he might expect the established minister there would say to him, as Amaziah the established priest at Bethel said to Amos, "O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophecy there ;" or go to some other neighbourhood or place, and there stay and prophecy. "But prophecy not again any more at Bethel ; for it is the king's chapel, and it is the king's court : " or attempt not to preach any more at this place ; we are of such a society ; this is my meeting-house ; and the people belong to my congregation. No regard would be paid to any thing the Lord had commanded him.

"I had a striking proof of this last spring, in Georgetown : applying for permission to speak there, in one of their meeting-houses, though many of the people were somewhat acquainted with me, were friendly to me, and I may add, I believe had not a doubt respecting the uprightness of my moral conduct, or the purity of my motives ; yet they could not let me dispense the

word of grace there, only because I did not belong to their society, nor to any regularly established church or society."



*I am authorised by my friend and agent E. Johnson, to inform his friends, that about the latter end of the year, he hopes to be enabled to present them with the "History of his Life."*

THE CHARMS  
OF  
BENEVOLENCE,  
AND  
*PATRIOTIC MENTOR;*  
OR,  
THE RIGHTS AND PRIVILEGES  
OF  
*REPUBLICANISM,*  
CONTRASTED WITH  
THE WRONGS AND USURPATIONS  
OF MONARCHY.

FIFTH EDITION, WITH ADDITIONS.

By *Thos. Brainerd*  
—•••—

Freedom's the pearl of life ! the poor man's store,  
But life is death !! when freedom is no more !!!



PHILADELPHIA,  
PUBLISHED FOR W. SPENCE, AND E. JONES, Baltimore.

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1814.

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- IV. The Beauties of the "Rights of Man," introduced in concise but comprehensive Sections. Intended to inspire the Adults as well as the youth of the American Republic with an ardent love of Liberty, Virtue and Independence. Most respectfully dedicated to the Federal and Democratic votaries of Republicanism.

## PREFACE.



Some readers may say, that there is no connection between the words *benevolence* and *republicanism*; and consequently, that the sound of the preceding title is not an echo to the sense of the performance. But from this opinion I beg leave to dissent. In my view, *republicanism* and *benevolence*, as also *manarchy* and *usurpation*, are synonymous terms. Indeed, the third department is the best part of the book, and lies nearest my heart; and I do fondly hope and earnestly pray, that philanthropic readers yet unborn, may be stimulated by the arguments in that benevolent department, to organize charitable institutions, which will prove a blessing to thousands of the children of affliction, when the hand that is now writing these lines is inactive in the grave, and the eyes that are now perusing them are set in death, and the present generation are all wrapped in the cold embraces of the tomb.

I well know, that the selfish and parsimonious, will excuse themselves from encouraging such benevolent institutions, by the hackneyed exclamation, "I can visit the sick myself, without joining or encouraging societies for that purpose." This subterfuge is so pitiful, that it does not merit an answer. On the same principle, all our banks and other monied institutions, as well as our fire Companies, and associations for personal benefit, ought to be abrogated. Since we are more liable to neglect the duties of philanthropy than our personal concerns, surely then, spiritual institutions are more worthy of encouragement by the pious, than temporal ones by the

profane. Indeed, we are encouraged by the apostle to associate for the laudable purpose of "provoking one another to love and good works," because with such sacrifices our benevolent Creator is well pleased. In short, to ameliorate the condition of our afflicted fellow-citizens, as well as to befriend the stranger, relieve the orphan, and comfort the widow, is the indispensable duty, as well as the privilege of every true republican. Was my power equal to my will, such benevolent institutions as I recommend in this work, should be established in every city and seaport town in the United States. The utility and necessity of the first department will appear obvious to the meanest capacity. Although the great men, the mighty men, and the rich men of our country, may treat this department with the paralyzing frown of neglect; because it is introduced by a plebeian without a tail to his name; yet I am persuaded, posterity will do me ample justice; because they will prove by sad experience, if my advice is neglected, that I have sounded neither an untimely or uncertain alarm, nor given an unnecessary or impolitic caution. For it is my firm belief, that the destroyer of the last remains of republicanism on earth, will emerge from one of our own tory universities: nay, perhaps this very moment an infantile Buonaparte may be nurturing there, who, in following years, will subvert the liberties of the American republic, as Napoleon did those of the French republic; and thus alas! exterminate from the face of the earth, the last remains of civil liberty. With respect to the second department, all I will here say in favour of it, is, that every republican should gain some knowledge of the science of physiognomy; and never give their suffrage to any man, whether for the office of constable or president, or any of the intermediate stations in the republic, who bore in his countenance the prominent traits of ambition, cruelty, or duplicity. The fourth and last department is



intended to nurture the smallest bud of patriotism in the juvenile mind, to its full blossom. I have humbly taken the liberty to transpose some sentiments, alter the phraseology of others, and to compress the matter and introduce it in short sections, so that the compilation of this department may be at once both concise and comprehensive. Elegance of diction is no part of my design. I have been precipitate and desultory in this, as I am in my other works. Indeed, I am always so indifferent to that bauble, *literary fame*, that I never transcribe any of my works. Alas ! the world is already too full of books, replete with golden lies, in support of despotism ; and embellished with the flowers of rhetoric, in defence of vile and vulgar sensuality.

Before I conclude these prefatory remarks, I must observe, that not only the great, mighty and rich men of our commonwealth, will view our arguments with the side-glance of contemptuous disregard, but also the common people, if they are doomed to political annihilation. For when God dooms a nation or individual to destruction for unrepented crimes, he first infatuates them, so that they cannot discern the most obvious truths, or shun the most evident danger. When we remember the unspeakable light, liberty, benefits and blessings, temporal and spiritual, with which the people of America have been crowned, and at the same time view the base returns we have made to the God of all our mercies, must we not expect that he will visit our ingratitude with a vengeance ? And when this eventful period has fully come, may be ascertained by the American population viewing with indifference, the most prominent rocks on which the republics of antiquity have all been shipwrecked : particularly standing armies ; the power of the executive of the general government ; war, slavery, and a general depravation of national manners : when these harbin-

gers of our downfall appear, and are viewed with indifference by the people, we may expect a dissolution of the union to follow; the transformation of individual states to independent monarchies; and of course, endless civil wars will no doubt be the concomitant. One thing I observe defective in the Constitution of the United States; and which will, I believe, be productive of the most fatal consequences at some future period; and that is, the patronage of our executive. Every intelligent politician is well convinced, that where any man, whether called a president or potentate, consul or king, is entrusted with too much power and privilege, corruption naturally generates around him. The chief magistrate of the United States, I believe, is such a man. The offices of honour and profit in his gift are too many; and his power as commander in chief of the American army too great. Although I believe our present president to be a patriot, yet I would not trust even a patriot with too much power; because, "strong temptations with the best prevail." For instance, suppose him to be an ambitious man, like Buonaparte, or an artful, enterprising man, like A. B\*\*\*, and the said army to be augmented to 200,000 regulars, attached to their chief, would the liberties of the people be in no danger in such an event? "But (says one) at the next presidential election, if he is an ambitious man, we will cashier him." And pray who can tell whether we shall have this opportunity? Remember Julius Cæsar, Oliver Cromwell and Buonaparte, and be wise. In four years, especially in time of war, an ambitious man may have many opportunities to subvert the liberties of the republic. Suppose a president of the United States, and commander in chief of the army, is a valiant military, as well as an artful ambitious man. Suppose him at the head of his army, repelling an invading foe, or invading a neighbouring province. Suppose him returning victorious, decked with the

laurel crown, at the head of 200,000 well disciplined troops, devoted to his interest. Suppose him apprehensive of being cashiered for his ambitious conduct ; would he not, and could he not proclaim himself king of America, and find 500,000 Tories besides his army, to congratulate him as such, and hail the happy event ? Wherefore, the good people of the United States should amend the Constitution in this respect, while they have the opportunity, by transferring part of the present power of the president to the national legislature ; and thus make him more passive and less powerful. They cannot be too jealous of the liberty their fathers died to purchase, for them and their posterity.

Who, that has a drop of benevolent blood flowing through his veins, can behold with indifference, or without regret, the present wretched state of this wretched world ? and all through the neglect, servility, stupidity and imbecility of the people, and the cruelty and usurpation of their super-inhuman kings. What but the most unaccountable infatuation or criminal inattention on the part of a populous nation, could enable one man, (and that man a knave or a fool, and perhaps both) to enslave, to oppress, to destroy them, by war abroad or privation at home ? Alas ! how sad a sight is an army of 250,000 conscripts, violently forced from their weeping relatives at the nod of an imperial villain, and commanded to march, contrary to their interests and inclinations, to a foreign clime, to kill, and be killed by those who never injured them ; wretches as miserable as themselves. The catastrophe is too tragical for the eye of humanity to behold, or the ear of philanthropy to hear : cities, towns, villages and hamlets in flames, while their miserable inhabitants perish with cold and hunger ; and the troops which were the cause of all this devastation, are, with their warlike steeds, slaughtered by tens of thousands, and prematurely perish on a

foreign land, and sprinkle the snow-white fields with human blood. All this is but a faint glimpse of the horrors of monarchy and episcopacy, which are the illegitimate offspring of indolence and baseness in the people, who patiently (like the stupid ass) suffer themselves to be enslaved by a fellow-worm, as weak and more wicked than themselves.



# THE CHARMS OF BENEVOLENCE, &c.

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## DEPARTMENT I.

Concise Strictures on the cogent necessity, of the National and State Legislatures establishing Patriotic Seminaries of learning, in the centre of their respective jurisdictions; as recommended by the President of the United States: Considered as the most effectual means to consolidate the palladium of our Independence, viz. the UNION of the States; for, "*United we stand, but divided we fall.*"

### DEDICATION.

*To the Federal and Democratic Republicans, of the United States of America, this department is most respectfully inscribed, by their friend and fellow citizen,*

THE AUTHOR.

THE light of the body is the eye: if, therefore, "thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness," saith our precious and most merciful Redeemer. Hence, man in a state of humility, simplicity and grace, uncorrupted by bad government, bad education, and bad example, is enabled to see, to feel, to love, and to obey the truth; and he delights to diffuse the peace he enjoys; while man in a state of rebellion against his Maker, puts error for

truth, and truth for error; and is seeking death in the error of his life, and continually disseminating the miseries that he suffers. The enlightened man is capable of a degree of intellectual improvement, bordering on celestial. He knows that God formed him to be happy and wise: hence his heart dilates with gratitude to his Maker, and unfeigned love to his neighbour, which causes his joys to accumulate. He neither acknowledges nor adores any natural superior, but his Father, his heavenly King; and the independence he enjoys, he gladly communicates, both at the morning, noon, and evening of his life. But where is man, in a collective body, to be found thus happy, thus independent, thus virtuous; uncorrupted by political or ecclesiastical oppression? Is it in Europe?—No!—Asia?—No!—Africa?—No!—America?—No!—for although king-craft is totally, and I hope eternally exterminated from the United States, priest-craft is far from being so; which the reader will have an opportunity to see, at the conclusion of this department. The fact is, *man*, in certain parts of the United States, by the cunning craft of selfish priests, co-operating with tory politicians, is reduced to a poor dependant, bigoted, distorted, prejudiced, superstitious animal, but one soli-



tary grade superior to the animal creation. While so many masters of arts are manufactured in the colleges of the United States, why is it that the art of extirpating this bane of republicanism is not ascertained; I mean the spirit of aristocracy and its auxiliary, priest-craft. I would ask, what is more calculated to consolidate as well as disseminate the aristocratic spirit, even in this free country, than so many hundred pulpits, filled with tory parsons, directly and indirectly preaching tory doctrines, to priest-ridden congregations, and that under the sanction of divine authority. For my part, I know not any means so well calculated to manufacture enemies to republicanism, than scholastic as well as ecclesiastic teachers: for this plain reason, "as the twig is bent the tree is inclined:" hence the tory principles inculcated upon the juvenile minds of our youth, by their anti-republican preceptors, can never be eradicated. Yet, alas! no care, no concern seems to rest upon the public mind, relative to the ways and means necessary to be used, in order to eradicate this growing and deleterious spirit, which I fear will one day produce the most to be deplored of all political evils; I mean a dissolution of the Federal union, which will produce a number of independent monar-

chies, and endless civil wars ; a prelude to which will be a refusal on the part of individual states, to co-operate with the general government, for the protection and security of the whole. I would ask, what was the foundation of the present, as well as the antecedent despotisms of Europe ? I answer, priest-craft : because the haughty prince could not so easily annihilate the natural rights of millions of his fellow worms, were it not for the co-operation of the cunning priest ; who, with his thumb on the Holy Bible, and the sacred name of God on his unhallowed lip, denounces eternal damnation upon every soul of man who resists the higher powers : yet these same priests, by appealing to the prejudices and superstition of their congregations, could with the same facility enlist them against, as well as in favour of their respective governments ; **SUCH IS THEIR MIGHTY INFLUENCE !!** How necessary, therefore, is it that the guardians of the public weal, should use their utmost endeavours to exterminate this bane of republicanism, and foundation of monarchy, from the United States ; I mean priest-craft, which I consider the foundation of aristocracy, while bigotry, superstition and prejudice, are the fundamental pillars of priest-craft.

A virtuous and enlightened people, will neither be cheated nor bullied out of their liberty, while they remain such ; but when they suffer their interested priests to hoodwink them, when they sink into the sink of sloth and licentiousness, and cease to appreciate the intrinsic value of that pearl of great price, civil liberty, they become an easy prey to either political or ecclesiastical impostors. When the majority of the citizens in any state, concur with their interested priests, and deliberately suffer themselves to be imposed upon by them, how can such a state be denominated independent ? Are they not prepared to endure the most violent innovations upon their unalienable rights ? and does not God give up such servile miscreants to strong delusions, that they may believe a lie ? Most assuredly he does : for he would not support even his own theocracy against the concurrent baseness, servility and ingratitude of the Jews, but “ *gave them a king in his anger ! ! !* ” If the people will have a tyrant, at least an ecclesiastical one, they are at liberty even in this free country, to choose one ; and clothe him in sacerdotal silk and cambriek, and pay him the reverence and honour due only to the Supreme Being. But in so doing they rob God of his honour and glory.—

Yes, even in this free country, I have seen the sacerdotal silk and cambric outvied, the imperial purple mimicked, and the royal crimson canopy imitated; the place, or name of which, delicacy forbids me to mention in this work; and much less the name of the right rev. bishop, arrayed in the most brilliant robes I ever beheld, and placed in a chair of state, under this most splendid crimson canopy, surmounted with gold. This tinsel of superstition I beheld with sad regret, while thousands of the wondering, cheated, priest-ridden multitude, gaped with admiration, mixed with reverential awe, upon the unnatural exhibition. I expect, that in a neighbouring city, ecclesiastical grandeur and magnificence is carried to a greater extreme, than even the above; as I have seen a superb likeness of a certain divine, with this pompous title subjoined to it, to wit: “THE ARCHBISHOP OF \*\*\*\*\*!” Is it not as consistent to reason and republicanism, to constitute a pope or an emperor, as an archbishop in our solitary commonwealth, the only one the ravages of monarchy and episcopacy has left in the whole world? Without any manner of doubt. Let such gentry for one moment contrast\* their

\* I well know, that by bearing a testimony against these errors, and advocating the opposite truth, I

character and conduct, with that of the apostles in general, and St. Paul in particular, whose immediate successors they profess to be, and they will at once see the astonishing dissimilarity. St. Paul, so far from taking the people's money in super-abundance, to build churches like palaces, pulpits like thrones, and to procure sacerdotal robes, as superb as the imperial purple, to support their personal grandeur and proud pre-eminence, worked at his own trade, to administer to his own necessities; and was what might strictly be called a plain honest man. He preached the everlasting gospel to the poor, in lanes and alleys; highways and hedges; finally, in such places as the "market place of Athens

greatly injure my interest, accumulate enemies, and even endanger my life: but I here, once for all declare, that I conscientiously believe it my duty, repeatedly to bear this painful testimony. "But (says one) where is the necessity of a repetition of these animadversions?" I ask in return, where is the necessity of a benevolent man, who beholds his neighbour's house wrapped in flames while he is fast asleep, repeatedly calling him, and that with a loud voice, to escape from the brink of destruction? I hope this appropriate similitude will be a sufficient apology for the generous tautology observable in almost all my works; as well as the obvious deviations therein, from the radical rules of composition: utility, not method, the good, and not the praise of man, being my primary object.

and Mars-hill ;” without any robes of state, or sacerdotal ornaments : yet his successors in this generation, will see the sons of misery and dissipation going to hell by thousands, without calling them to repentance, although so well paid to do so, unless they by chance call at their superb churches ; which seldom happens with millions of the miserable, partly for want of inclination, but oftener for want of suitable apparel. Yet we see missionaries sent periodically to preach to the Indians and Asiatics, while our own miserable population are perishing in their wretched habitations for lack of spiritual knowledge. Nevertheless, our blessed Redeemer commands his true ministers to go to the highways and hedges, and compel them to come in ; and declares, that if any one of his ministerial servants should be ambitious to gain pre-eminence among his brethren, he should be the servant of all, and that they should “ be all brethren, and he only the master.”

It will perhaps be asked, why the Almighty suffers his creatures so far to be deluded, so far to be enslaved by error, as to kiss the royal and imperial foot that kicks them, and pay homage to the episcopal hand that robs them both of their money and their souls. For our doctors of divinity



are, alas ! too much like the Jewish doctors, who kept the key of knowledge, and would not enter heaven themselves, nor suffer their priest-ridden admirers to enter there. Hear what the prophet Micah says of the Jewish priesthood, which is, alas ! too applicable to the Christian priesthood in the present age. "They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money : yet will they lean upon the Lord, and say, *Is not the Lord among us ?* none evil can come upon us. Therefore shall Zion for your sake be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest."—*Micah* iii. 10, 11, 12.

Is not this judicial infatuation a just reaction of divine Providence for their pride, perverseness and ingratitude ? They will not pay homage to their gracious Redeemer ; consequently he sends them strong delusions, that they may believe a lie, and pay homage to those who oppress and afflict them. Like the rich miser, who starved himself to death sooner than use a part of his immense wealth, because he believed a lie, namely : that he would come to poverty. As utility is my object, rather than method,

I have introduced these spontaneous remarks, which do not properly belong to our subject, but to which we now return ; first requesting the reader's indulgence for the digression.

We are jealous of our inimitable constitution, but are not aware of the danger liberty incurs, by the wrong education of our youth, with the prevalent degeneracy of our manners. What avail bills of rights, when the dispositions of the people do not correspond therewith :—while scholastic and ecclesiastic teachers, are permitted with impunity, to instill tory principles into the susceptible and pliant minds of thousands of our youth, and millions of adults ? Is it to be wondered, then, that the spirit of toryism has increased since the epoch of our revolution ? We all very well know, that the anti-republican ideas acquired by youth in our aristocratic universities, are confirmed in the world, by tory associates, and hence “ grow with their growth, and strengthen with their strength :” how else can we account for the numerous corps of tories, not of European, but American growth, which are to be found in every part of the United States ? many thousands of whom have been manufactured since the American war. Wherefore, of all tories in

this whig country, tory Americans and tory Irishmen are the most inexcusable. Is it not then a duty, worthy the most serious consideration of our national and state legislatures, to correct in time this enormous and still growing evil, which is devouring the vitals of the body politic? at least by reforming the present modes of education, promoting an equality of rank in our universities, prohibiting tory publications from being disseminated there; and above all, if it can be constitutionally done, to preclude all tory pedagogues, especially tory aliens, from filling the all-important situations of scholastic teachers: at any rate, to establish national and state seminaries, to be supported at the public expence, and to be conducted exclusively by republican preceptors. Is it not truly astonishing, that the public functionaries should spend so many months, perhaps years, in counteracting the machinations of tory priests and tory politicians, and at last spend it all in vain; while the easy, certain and compendious means to prevent the evil is never used, nor even anticipated? The fable of the Tentyrites presents itself, and will answer the purpose of a similitude, to illucidate our argumentation.

“ A Crocodile of a prodigious size and uncommon fierceness, infested the banks of

the Nile, and spread desolation through all the neighbouring country, and ventured to carry his incursions even into the island of Tentyra, and to brave the people who boast themselves the only tamers of his race. The Tentyrites themselves, were struck with horror at the appearance of a monster more terrible than they had ever seen before, and endeavoured with all their art, and address, to surprise him, but in vain. As they were consulting together what they should do in these circumstances, an Ichneumon stepped forth and thus addressed them; ‘I know your distress neighbours, and though I cannot assist you in the present difficulties; yet can give you some simple advice, that will be of use to you in future, if you take it. A little prudence and precaution is worth all your courage: it may be glorious to overcome a great evil, but the wisest way is to prevent it. You despise the Crocodile while he is small and weak, and do not sufficiently consider that he is a long lived animal, it is his peculiar property to grow as long as he lives. You see, I am a poor little feeble creature, yet am I more formidable to the Crocodile. I attack him in his egg; and while you are contriving for months, how to destroy one Crocodile, I effectually destroy fifty in a day.’”

Bad principles might be destroyed in youth with the same facility, if taken in time. Had Buonaparte's first and best school-master been a true republican, and early inspired him with the love of liberty and equality, and an abhorrence of king craft, and priest craft, I am persuaded, there would not be at this time a royal villain with a diadem, or a most Rev. impostor, with a mytre on his head in the world, or at least in Europe. But what could have been effected by an old superannuated pedagogue then, cannot be accomplished by all mankind now; because his principles of monarchy imbibed in the military school of Louis XVI. have matured with his increase of years. In the same manner, perhaps there is in some of our tory schools (I repeat the sentiment, too often it cannot be repeated) an infantile Buonaparte, who will imbibe tory principles, as his great capacity expands, and in future years will embrace the opportunity of our intestine broils, and party rancour, to level the proud palladium of our dear bought independence, in promiscuous ruin; and establish a military and hereditary despotism thereon. And all this will be but the predicted consequence, of the wilful neglect of our rulers and legislators.

Of all people, it is natural to suppose, that the ministers of Christ, should be the most sanguine and sincere friends of civil liberty, and should inspire their pupils and congregations with the same disposition ; for this plain reason, because the blessed Jesus, whose disciples they profess to be, was just such a character.

The rights, the comfort, and the happiness of all mankind, were the objects of his solicitude, but he had an evident predilection for the poor. The great object of his mission was to give sight to the blind, feet to the lame, health to the sick, life to the dead, and the best of all “to preach *the Gospel to the poor.*”

How melodious does this glorious mission sound in the ears of the true Philanthropist, when he contrasts it with the bloody wars, carnage, destruction, and death, with which the antecedent history of the world is filled. Who showed any solicitude or commiseration for the poor, till Christ set the example ? Not the Jewish priesthood : witness the parable of the good Samaritan. Who has followed this blessed example : is it the Christian ministry ? Far from it. Witness the hosts of dignified clergymen, who live in pomp and grandeur on the fleece, and the devil may take the flock, for what they care.



They make a machine of the gospel to accumulate wealth, and a step ladder on which they climb to human honour, and secular preferment. The fact is, they are as different in character and conduct from our gracious Redeemer, and his apostles, whose successors they profess to be, as light is to darkness, or heaven to hell. The blessed Jesus, preached his glorious gospel to the poor, not for pay, but from motives of purest pity ; his pulpit a green mountain, and his sounding-board the blue canopy of heaven. Indeed, he appeared himself in the character of extreme poverty, in order to prove to a demonstration, how contemptible the rich man's tinsel appears in the sight of heaven. O citizens of America, "*the world's last hope !*" admire, love and obey, this blessed gospel, for it co-operates with nature in consolidating your unalienable rights ; it is in one word, the *sacred charter of your liberty !* Give not then your clerical tyrants an opportunity to circumvent its order, or subvert its intent : as the citizens of one of the New-England states shamefully have done, and still do, to the disgrace of the union. In order, therefore, to stop clerical innovators in some measure, (as very many of them are the preceptors and superintendants of our universities,) I would earnestly

recommmend to the citizens of the United States in general, and the patriotic state of Pennsylvania in particular, to call town meetings, and petition the legislature to establish a republican university, in the centre of each state, to be supported at the public expence; and that republican teachers be chosen by the legislature. Each building should be sufficiently extensive for the accommodation of at least 3000 boys. The whole establishment in Pennsylvania, to be under the particular superintendence of the governor, and to be conducted upon the most economical plan, that our citizens may give their male children a polite and patriotic education, at from 52 to 104 dollars per annum, boarding, washing, and lodging included. And inasmuch as many of our best citizens, both as it respects information and patriotism, are in very reduced circumstances, some of whom are those veterans who spilt their precious and patriotic blood, to purchase our independence: witness the hoary hero, Gen. St. Clair. I would therefore most earnestly recommend, that a structure capable of accommodating, from 1500 to 2000 male children of such citizens, might be erected, about 100 yards from the antecedent building; the whole land connected with which, to be about fifty acres, for gardens, pasture, &c. where the

boys of such indigent citizens, may be taught all the useful branches of science ; such as reading, writing, arithmetic, surveying, navigation, mensuration, anatomy, chemistry, botany, law, physic, &c. &c.

And as it is a fundamental truth, although the rich refuse to believe it such, that the most necessary part of education, is a habit of industry, and a propensity to application, this principle, therefore, should be infused at an early age, at least into the minds of the children of the poor, (as I well know that the parents of the rich will hoot at the idea as ridiculous) I would therefore particularly recommend, that instead of unbending the mind from study, by the diversions at present common in our seminaries, such as games of chance and athletic sports, (by which the seeds of vice are insensibly and, alas ! too successfully sown,) that the scholars of this department of our intended establishment, should exercise themselves, and that from their earliest age, in habits of industry most necessary in common life. An hour in the morning, two at noon, and one hour after school, to be spent in light labour, suited to the age and capacity of the pupil. And for this purpose, some manufactory to be established near the above structure, adapted to the pliable fingers of boys. Thus their la-

bour might pay for their schooling, &c. Habits of industry acquired, the judgment matured, the principles of science rooted, the foundation of virtue and happiness laid, and the love of liberty deeply implanted.

I cannot find language to express the great utility of such patriotic seminaries. In short, the present evil of corrupting our children, would be in a great measure remedied, and a permanent good established in its room. Hence, the dear imitative mortals, instead of being corrupted by the precepts and example of their tory preceptors, and at an age most susceptible of impressions, which it is very hard for even time to eradicate, would be instructed to admire, love and defend the liberty their fathers died to purchase, and the constitution, which secures to them the enjoyment of this precious liberty. Thus, instead of manufacturing our sons to tories and traitors, and then letting them loose from their famous universities to corrupt their fellow-citizens by their false logic, embellished with the elegance of composition; the most salutary and patriotic precepts, would be continually emanating from these temples of literature; and would, in one word, be the bulwark, and not the bane of our free government. The president of the United States, points out the utility, and recom-

mends the organization of such an institution, in the following comprehensive expressions, viz :

“ Whilst it is universally admitted, that a well instructed people alone can be permanently a free people ; and whilst it is evident, that the means of diffusing and improving useful knowledge, form so small a proportion of the expenditures for national purposes, I cannot presume it to be unreasonable, to invite your attention to the advantages of super-adding to the means of education provided by the several states, a seminary of learning, instituted by the national legislature, within the limits of their exclusive jurisdiction ; the expence of which might be defrayed, or reimbursed out of the vacant grounds which have accrued to the nation within those limits.

“ Such an institution, though local in its legal character, would be universal in its beneficial effects. By enlightening the opinions, by expanding the patriotism, and by assimilating the principles, the sentiments, and the manners of those who might resort to this temple of science, to be re-distributed, in due time, through every part of the community ; sources of jealousy and prejudice would be diminished, the features of national character would be multiplied, and

greater extent to social harmony. But above all, a well constituted seminary, in the centre of the nation, is recommended by the consideration, that the additional instruction emanating from it, would contribute no less to strengthen the foundations, than to adorn the structure, of our free and happy system of government."

The deformity and deleterious principles, of monarchy and aristocracy, should be continually exhibited to the intellectual view of the American youth, by their preceptors: their speeches, their lessons, and their school-books in general, (which at present too often savour of toryism) should display, in the most engaging language, the beauty and utility of republicanism.

The conduct of Hamilcar, the father of Hannibal, the Carthagenian General, presents itself to prove the force of our argument; even at the age of nine years his father, by the force of education, inspired him with an extreme hatred against the Romans, which continued to his death; and he proved the most dangerous enemy they ever contended with. I ask, what endows even the savages of our own continent, with such unconquerable resolution, composure and patience, even in the midst of the greatest agonies and bodily torture which they endure,



not only without complaint, but deride and defy their foes, in the midst thereof; no doubt it is the force of example, accompanied with precept. By what means did Sparta remain free, long after the other republican states of Greece were enslaved? I answer, by attending to the laws of Lycurgus : particularly those relating to the education of their youth. And had she abided by the laws of that wise legislator, she would have remained free much longer. What proved the harbinger of the degradation and enslavement of the Roman republic? I answer, an indifference in the people to the interest of the commonwealth, inattention to the education of their youth, and a general depravation of public manners. The fact is, luxury in a nation, is as destructive to it, as intemperance in an individual. Point out to a dissipated man the consequences of his intemperance, and he will laugh at you. In the same manner, an infatuated nation will attend to the most superficial subjects, the most vile and vulgar sensuality, or futile and frivolous publications; while they treat those written with the hand of benevolence and patriotism, and on which their political existence ultimately depends, with silent and sovereign contempt. My reason for not addressing the governments of the united

and individual states, on the necessity of organizing public seminaries of learning, as aforesaid, is this : I well know, that the great men, the mighty men, the honourable men, and the political men of our country, (the plain, but patriotic Gov. Simon Snyder excepted) would think it derogatory to their dignity, to listen or attend to the propositions of a simple child of nature, without either a handle or a tail to his name ; neither Honourable, Excellency or Esquire, nor Rev., Right Rev., Bishop or Archbishop, D. D., M. D., A. M., or L. L. D. ; such titles of honour, as the sons of vanity attach to their names, in order to let the world know, that they are superior to the swinish multitude. For my part, was I to be so vain, so foolish, and so proud, as to attach a tail to my name, it should be thus : *Thomas Branagan, O. S. M. i. e. One of the Swinish Multitude ! ! !* O how sad a sight are all pedantic and transitory distinctions, and honorary nicknames, “to those whose thoughts can pierce beyond an hour !” But to return ; although I do not address the government, I address their masters, the SOVEREIGN PEOPLE, who will be heard, or cashier their representatives : and I hope they will be deeply sensible of the importance of these spontaneous, unadorned, una-

dulterated, fundamental truths. I can account for the hosts of tories to be found in kingdoms, and that is the force of example, the tinsel of royalty and episcopacy, but above all, the prejudice of education : but, that such bitter roots should grow in a land of liberty, that such perverse, such servile, such petulant animals, should be bred and born in the American republic, is matter of astonishment. And how can we account for this phenomenon in the moral world, but by attributing it to the wrong association of ideas in youth, and the invincibility of the prejudice of education? The young Americans, who can read the history of the present despotic governments of Europe, written in the innocent blood of millions of their poor unhappy fellow-creatures, and who can applaud the one and despise the other, apologize and vindicate the first, and at the same time depreciate and calumniate the last, surely must be deeply corrupted by their tory preceptors. I can but pity and despise such servile and unfeeling mortals, above 500,000 of whom, I believe, are at present in the United States ; and I very much fear, they will sooner or later, be the primary cause of the dissolution of the union. Tory Englishmen are to be pitied, not reproached, for their political information is

corrupted at the very source, and their love of country is almost proverbial ; and they consider, very improperly, their government and country as synonymous terms. But American traitors and Irish tories, have not this excuse to plead in their favour. Was the benevolent and patriotic plan I have proposed, adopted, and brought into operation, instead of manufacturing 500,000 anti-republicans in our tory churches and colleges in thirty years, 500,000 tories would be metamorphosed to true republicans, through the instrumentality of our patriotic tutors : and also by means of their pupils, when arrived at maturity in age and politics, and distributed through every section of the union.

The governments of Europe, founded on conquest, and supported by arbitrary and tyrannical power, establish universities, and political and military schools. The first elements of aristocratical education inculcated there, is the oppression of hirelings, the insignificance of the poor, a contempt of the rights of man, and the (I had almost said) omnipotence of the nobility : and the dress of the pupils is well adapted to flatter the pride of aristocracy ; for they will scarcely deign to walk the streets, without displaying their superiority and pre-eminence, by

gowns of silk, and tufts of gold. And do the votaries of despotism thus use every exertion and precaution, and the most effectual means, to consolidate their baneful power ; and shall the friends of republicanism, and our free and happy form of government, use neither exertion, precaution, nor the most effectual means to make votaries to republicanism, by instilling its fundamental principles into the minds of our youth, with the first rudiments of their education ; so that when they arrive at the years of maturity, they may look down the spirit of aristocracy, and with just indignation, extirpate it from their beloved country, instead of supporting with all their influence and eloquence, this deleterious offspring of hell, which is already devouring with greediness the vitals of the body politic.

It is an axiom in politics, as clear as any in mathematics, that till the cause is removed, the effects will never cease. Till some alteration is made in the present mode of education, till alien tory, and American tory teachers, both scholastic and ecclesiastic, are prohibited from teaching and preaching treason, we may expect thousands of tories to be manufactured every year, even in this land, where liberty has found an assylum, after having been chased round the globe, and exterminated from every other nation,



city, town and state in the world, by the tory tribe. It is impossible for me to point out, either the public utility, the necessary apparatus, or the diversified departments of the establishments I have proposed; I would however, humbly beg leave to observe, that the present popular mode of manufacturing ministers, and teaching the dead languages, might, with great propriety, be dispensed with, and indeed should be exploded: because, the first is blasphemous, and the curse of Christendom, as well as the bane of republicanism; and the last is (to say the least of it) superfluous. But mineralogy, philology, zoology, botany, chemistry, astronomy, and natural and moral philosophy, with other branches of literature, may with pleasure and profit be taught: they will expand the juvenile mind, and will serve as a rich repast to more mature age. But above all, a dependance on the Creator, and the infinite love of the Redeemer, should be exhibited, with the fundamental doctrines of the Christian religion, in the most glowing colours and energetic language, to the intellectual view of our youth, at least every morning. Corporeal punishment should be prohibited; yet delinquency should meet imprisonment, disgrace, or privation, while assiduity should meet reward and appro-



bation. I have merely attempted to exhibit to popular inspection, the fundamental principles on which such seminaries might be founded. The general and state governments ought to support the present proposition, for this plain reason: because on the establishments I propose, their own existence radically depend. All who truly love their country, their species and posterity, will aid my plan; and such may rest assured of the approbation of God, of conscience, and of all mankind, tories and traitors excepted.

When we view in the historic page the impolicy and neglect of the first-rate politicians of the Grecian and Roman republics, in matters of the last importance; while at the same time they were scrupulously attentive to the most uninteresting incidents, we are astonished. How often, on account of this inattention, has the streets of Rome been deluged with the best of Roman blood! But the Grecian republic affords us a still more important lesson; because, like our own commonwealth, it consisted of a number of independent states, which occasionally united in larger or smaller confederacies, as exigency required. These Grecian states while united, were invincible; but, alas! when discord and party rancour abolished

their confederations, Greece became an easy pray to foes, who were previously contemptible in their view ; and finally, was swallowed up in the vortex of foreign influence and domestic factions. The United States is a parallel case. If our union is dissolved by foreign influence—tory influence, French influence or British influence, it matters not which, we are then near a similar vortex : the most precious and patriotic of American blood, must run down our streets ; the most sanguinary civil wars will be the dreadful result ; and at last, we will become an easy prey to the most contemptible foe : in one word, our fall will be similar to the independent Grecian states. Are not the rulers of the United and individual states truly reprehensible, for not using their endeavours to stop the tide, which is whirling us rapidly to a vortex similar to the above ? The father of his country, thirty years ago, lamented to see the evil I deprecate.\* But if

\* In a letter to colonel Humphries, he has these remarkable words: " For God's sake, tell me what is the cause of all these commotions ? Do they proceed from licentiousness, *British influence disseminated by the Tories*, or real grievances which admit of redress ? " In a letter to General Knox he says, " I feel, my dear General, infinitely more than I can express, for the disorders which have arisen in these states, (New England) Good God ! who besides a TORY could

General Washington was now alive, and beheld the influence of the tories accumulating, instead of diminishing since the revolution, how would he lament the degeneracy of his successors ! We do not wonder to find such hosts of tories in the United States, at and after the revolution, because the republic was not then in the full tide of experiment ; and the intrinsic merit of the Constitution was not yet ascertained : but now, with the contrast between European despotism, in its most horrible forms, and American liberty in its most economical, conciliating and meliorating effects in their full view, the tories are accumulating in an

have foreseen, or a BRITON have predicted them !” and after a few sentences, he adds, as in the spirit of prophecy, “there are combustibles in every state to which a spark might set fire.”

In unison with the sentiments of this truly great man, were the opinions of Colonel Lee : in a letter to this highly estimable character. he says, “a majority of the people of Massachusetts are in opposition to the government ; some of the leaders avow the subversion of it to be their object, together with the abolition of debts, the division of property, and a RE-UNION WITH GREAT BRITAIN. In all the eastern states the same temper prevails, more or less, and will certainly break forth whenever the opportune moment may arrive. The malcontents are in close connection with Vermont, and it is believed, in negotiation with the government of Canada.”

alarming degree, in this free country. What a pity ! What a shame ! !

But it is not tory influence, British influence, secret service money, hired prints, and hired pamphleteers alone I dread. The cunning artifice of that deep political despot, Napoleon, we should watch with a wary eye, and avoid with religious scrupulosity, any association or alliance with him or his despotic government, by keeping them at a friendly distance. The fable of the lamb and wolf drinking at the same stream, will answer as a similitude to illustrate our argumentation : for, most assuredly, we stand in the same relation to the French government, as the lamb did to the wolf : Hence, we should put no confidence in the diplomatic finesse of the murderer of Palm, Toussaint, Pichegru, Wright, Hofer and d'Enghien, and the destroyer of the French, the Swiss, and the Batavian republics. Let not then, any true American, whether Federal or Democratic, have any partiality for any of the despotic governments of Europe, and above all, for the French or English. The millions of American property they have both in their turn stolen from us, on the high seas, should make every true friend to his country view each of them with a jealous eye : yet it should be observed, the English

have robbed us of far more property than the French. Although I look upon the French government as the most despotic one in Europe, yet will I pass no remarks thereon, as I believe the French partizans in the United States are by no means equal in number to British partizans : but that the latter description of persons in particular, and all tories in general, who may peruse these strictures, may see, as clear as a ray of light in an unclouded atmosphere, the ungenerosity of their predilection, and the inhumanity of their political principles, (for he who vindicates oppression, though a beggar, shares the crime.) I will take the liberty of illustrating the antecedent remarks, by applicable testimonials from the most authentic sources.

And first, in order to demonstrate with what virulence and effrontery treason is uttered, even from the sacred pulpit, by tory priests, (for although Dr. Parrish is called a Federalist, he is, I contend, a rank tory. I am a Federalist,\* according to the proper

\* A Federalist is a true friend to the federal union and government of the United States: his motto is, equal rights and liberty, without distinction of birth, wealth, or titles ; but no man to assume rights, that directly or indirectly infringe the rights of others. Some of the best men on earth are in the Federal, as



etymology of the word, and I am sure his principles and mine are as different as light and darkness) I will subjoin the following note\* from the Democratic Press. If ecclesiastical tories will thus in public preach to their tory congregations, that "*the blood (of Americans) will flow to the horses bridles*" of the British, may we not expect they will

well as the Democratic ranks; but many impostors assume the name of each of these parties, because they are ashamed to appear in their own native deformity. Washington was a Federalist, Jefferson is a Democrat; yet the first was a true patriot and so is the last. Civil and religious liberty is good, notwithstanding the hypocrisy of political and ecclesiastical impostors.

\* " The Rev. Dr. Parrish, of Massachusetts, has published a political sermon, which he delivered last July, and which is filled with falsehood, profligate falsehood from beginning to end; with traitorous and impious sentiments, at which every good and noble feeling of the human heart shudders with astonishment and horror. This Federal clergyman, whose blasphemous principles cannot fail to draw upon his head the vengeance of insulted Heaven, and the curses of every honest man in Christendom: this sacrilegious preacher, whose feet pollute, and whose lips profane the Holy Temple of religion; this impious man in speaking of the war and of Great Britain, exclaims, that '*her banners will wave victorious, WHILE THE BLOOD OF HER ENEMIES WILL FLOW TO THE HORSES' BRIDLES, and the flesh of their vassal kings furnish a SUPPER* for all the Vultures of heaven!' And is this the benevolent language of religion?"



inculcate on the juvenile minds of their scholars in private, sentiments as bad as the above ? for worse is impossible. Indeed, the other sentiments of this famous, or rather infamous sermon, are too horrid to meet the eye of patriotism, or the ear of benevolence. The reason so many of the clerical tribe are rank tories, is this : they love kings, because kings support priest-craft, for this plain reason : the priests prophecy or preach falsely ; and through their false eloquence, the kings bear rule, and the people love to have it so,\* and even kiss the foot that kicks them, sooner than look down their wicked priests, who bind their intellectual faculties in the adamantine chains of superstition, bigotry and prejudice. Now in order to prove to what a height priest-craft has got in the New England States, I would introduce a quotation from the writings of the ingenious E. Smith, and one hundred such proofs I could give, if my limits would allow it.

“The rage of the priests through their servants, in Massachusetts, exceeds what

\* Thus the Jews suffered themselves to be befooled by their wicked priests. See Jeremiah, chap. v. ver. 30, 31.—“A wonderful and horrible thing is committed in the land. The prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so.”

was known in the days of Eli—then they sent their servants with a three tined fork, to take raw flesh by force out of the pot or caldron ; but now they tell them to take live flesh of men and horses. In Berkley, (*Mass.*) they have proceeded in a violent manner, and the violent take man and horse by force. In that town Capt. Burt, (who had for some time been exempted from clerical taxation, being of another denomination) was this year taxed to the town hireling, and called on for the money, which he refused to pay. The collector took his horse and advertised him for sale. Not long before the time of sale, it appears that he found it not lawful to sell a working horse in that manner, and returned him, and meant to put him into Capt. Burt's field ; but his wife forbade it ; he then turned the horse loose on the common. Soon after this, the horse was found in a neighbour's corn-field, and was taken out and carried to prison, where he remained *nineteen days*, and then as a stray horse was sold at vendue for *seventeen dollars* ; though he had previously been prized at about twenty-eight dollars. Capt. Burt has since commenced a suit against the collector, which now remains to be decided by law.

“Not far from this time, in the same town, Capt. Jones, a respectable man, a baptist, was exempted from taxes to the priest for many years, (after having a law-suit with the town for illegal taxation,) was this year taxed again. Sometime in this month, (Nov.) or near, the collector overtook him as he was riding to Taunton, and demanded the money, which he refused to pay, but told him if he had it, he must take it by force; and told him he might take his horse, which he refused, and said he would take him, and instantly made him a prisoner.—Capt. Jones wished for the privilege of returning to his house, to take some money to support him in jail; this very great favour he condescended to grant, and then conveyed him to Taunton jail, and confined him there till he should pay the last mite. He tarried there a few hours, and was taken out by several respectable gentlemen of that town. He has commenced a suit for false imprisonment.

Where is the free man on earth who can behold such oppression with indifference! This is some of the fruit of that religion which Governor Strong says we received from England—“The world’s last hope.” If men who obtain money in this way, are

not greedy dogs, where can they be found? "They bite with the teeth, and cry peace, and he that putteth not into their mouths, they even prepare war against him." These are the men who teach for hire, and divine for money. How contemptible must Mr. ——— appear to all good men, while he is the cause of so much trouble, expence and contention in the town where he lives! Instead of being a peace-maker as all the ministers of Christ are, behold him the cause of strife and contention. Instead of proclaiming liberty to captives, see him the cause of making free men captives. Such men cry out, "Infidelity—religion is coming to nothing—we are all undone." It is altogether likely, that such things will cause many people in Massachusetts to shake the viper from their hand. Night shall be to the prophets, and the sun shall go down upon their heads.

"We are sorry to say, that instead of letting the oppressed go free, they are the people to oppress. An instance of this kind has taken place in Rumney, N. H. In that town there lives an old Baptist minister, who has for many years preached freely to the people there, and in the towns around. Within a few years, the Baptist church and

town hired a Baptist minister by the name of *Wilmarth*, to preach to them. They made a tax, and in the taxation included the old minister. He refused to pay the tax; of course, they took his horse from him. The Lord's day after, having an appointment to preach *nine miles* from home, he walked to his meeting on foot, while his horse was confined in prison, and the other minister was preaching for the money which the horse was to bring him. This hireling has within a few months left the people to look out for themselves, and gone where he expects to get more; having been favoured with a greater *caw*l."

As the tory priesthood are continually trumpeting, that "the British are the bulwark of our religion," and their king the "defender of the faith," I beg the reader to observe the proof, in the following remarks.

"Every possible effort has been made by the adherents of Britain, to enlist the feelings and prejudices of Americans in her cause, and deaden their sensibility to her insults and enormities.

They have addressed themselves to our fears—for "she is the only barrier between France and universal despotism:" to our sympathies—for "she is the mother coun-

try, she speaks with us a common language, and her soil entombs the ashes of our fathers." They have spoken to our literary prejudices—for "Shakespeare, and Newton, and Locke are hers:" and lastly, to our PIETY—for "*She is the Bulwark of our religion!*"

"It would be interesting to contemplate her in each of the attributed characters; but with the profoundest veneration, let us now view her as the bulwark of our religion."

"It scarce need be remarked, that she was thus characterized by the Chief Magistrate of Massachusetts, very soon after the commencement of the present war. Now if it be not rigidly true, that the enemy is the bulwark of our religion, I see not what can save His Excellency from the guilt and disgrace of having uttered a falsehood of the most pernicious kind; for if it is a falsehood, a pernicious one indeed must it be, as its tendency is to damp the martial ardour of all who believe it, and produce a fear in the minds of the pious, that in fighting against 'the bulwark of our religion,' they might be found fighting against God. How stands the fact then? From what does it appear that Great Britain is the bulwark of our religion? Not surely from the persecutions, banishment and murders of her cath-



olic and dissenting subjects, for that only proves her the bulwark of her own ‘religion by law established’—which is known by all who are acquainted with it, to be a thing not precisely synonymous with Christianity, which, it is presumed, His Excellency meant by our religion.

“ But perhaps there is nothing capable of throwing more light on the subject, than certain statements made by DOCTOR CLAUDIUS BUCHANAN, in his ‘*Christian Researches in Asia* ;’ a work to which I would refer the reader, as containing much information, not only of the bulwark of our religion, but of religion itself; and I must confess, that the facts there stated, place the British government in a point of view so wicked and so detestable, that no authority short of that of a Divine of the Church of England, and a warm admirer of her government, (as was Dr. BUCHANAN) would have commanded my belief of them. The facts are these ; read them, and see how nations as well as individuals, sometimes,

“ With the semblance of devotion’s visage,  
Do sugar o’er the Devil himself !”

“ A great proportion of the Asiatic subjects of Great Britain, worship an Idol called Juggernaut, the ceremonies of whose

worship are the most obscene and most cruel that can be imagined—as a proof of which take the following extracts from *Buchanan's Journal of a Tour to his Temple* :

“ ‘ We know (says he) that we are approaching Juggernaut, though more than fifty miles distant, by the human bones which we see strewed by the way.’ “ This idol has been justly called the Moloch of the present age, and he is justly so named, for the sacrifices offered up to him by self-devotion are not less criminal, perhaps not less numerous, than those recorded of the Moloch of Canaan. The walls of the temple are covered with indecent emblems, in massive and durable sculpture.’ ‘ At twelve o'clock this day, it being the great day of the feast, the Idol was brought out of his temple, amidst the acclamations of hundreds of thousands. The throne of the Idol was placed on a car sixty feet high, whose massy wheels indented the ground, as they turned slowly under the ponderous machine.— After a few minutes the car stopped, and the worship began : a high-priest pronounced obscene verses in the ears of the people, who responded in the same strain ; a pilgrim now announced that he was ready to offer himself a sacrifice to the Idol ; he laid himself down before the car, as it was moving

along, and was crushed to death by the wheels of the tower——and great numbers are annually sacrificed in the same way !’

“ Now let these things be borne in mind, and viewed in connection with what follows :

“ ‘ I feel it my duty (says Buchanan) to state, that these Idolaters are our own subjects ; and that every one who can do it, **PAYS A TRIBUTE TO THE BRITISH GOVERNMENT FOR LEAVE TO WORSHIP THIS IDOL !!!**—This is called the Revenue of the Temple ; and a **CIVIL OFFICER, SUPPORTED BY MILITARY FORCE**, is appointed [*by the Bulwark of our Religion*] to collect the tax from Pilgrims resorting to the Temple of Juggernaut !—Other temples in Hindostan have been long considered as a legitimate source of revenue !’——Again, ‘ The Temple of Juggernaut is under our own immediate control and management ; the law enacted for this purpose is entitled, A regulation for levying a tax from pilgrims resorting to the temple of Juggernaut.’

“ Now let all this be briefly recapitulated :

“ 1st. Millions of British subjects are in the practice of a most abominable and cruel idolatry.

“ 2d. It is in the power of the British government to stop it: by a single mandate, they could raze the temple, and knock the idol from his throne.

“ 3d. But instead of doing this, they tolerate, they protect, *they derive an enormous revenue from the worship of the idol.*’

“ 4th. In proof of this, we have the direct testimony of one of the most eminent Divines Great Britain can boast.

“ 5th. And yet the American people are insulted (not to say that God is blasphemed) by a declaration, that ‘ Great Britain is the Bulwark of religion ! ! ! ’ ”

I beg those who invalidate the American, and extol the British government, and who contend that it is both reasonable and right, for one man, called a king, to receive one million and one hundred thousand pounds sterling, per annum, out of the public taxes, while many of the poor are perishing for want: yet the President of the United States, who does ten thousand times more service, receives only about five thousand pounds sterling, per annum, salary. I therefore, entreat such persons candidly to read the following quotation, being facts related in a public meeting in London, by the best informed men in England, who are

this moment sufferers on account of the crimes of their government.

Mr. Bentley being called to the chair, addressed the meeting in these words:—  
 “Gentlemen, from the paper which I hold in my hand, I shall be enabled to give you some specific items, which will I think, incontestably prove, that *Parliamentary reform can no longer be deferred*, without incurring the risk of total ruin. Of the authenticity of this document there can be no doubt, for it bears the name of no less a person than his majesty’s printer. I have, therefore, no hesitation in viewing the statements contained in it as facts. Gentlemen, a few years ago, a board for the encouragement of agriculture was established in this kingdom—than which no measure could be more laudable, or more congenial with the inclinations of the people. The establishment gave aniversal satisfaction, and excited the most lively hope of the improvement of the art, the vigorous presecution of which has ever been found to be the fundamental strength of all nations. By an address from the house of commons, the annual sum of 3000*l.* was directed to be placed at the disposal of this society, for the purpose of promoting the best views of the country. And such was deemed its importance, that it was

thought worthy of the privilege of a *patent*, by which it was established as a regular board. Letters patent were accordingly directed to be issued—the forms of office were regularly gone through, the letters patent were fairly transcribed on vellum, and finally receiving the sanction of the great seal, they were perfected. There then remained only the usual, but in all cases indispensable ceremony, even those in which the national interest is concerned, of satisfying the demands of the officers through whose hands these letters patent had passed in their progress towards perfection. Now, what do you think gentlemen, was the amount of those charges for writing out fairly on a skin of vellum these letters patent, and passing them through the offices established for that purpose? Only ELEVEN HUNDRED AND EIGHTY-NINE POUNDS ONE SHILLING AND TWO PENCE!! [Scandalous! impossible! considerable agitation.] Gentlemen, if you doubt the fact, I have it in black and white; printed by the king's own printer!!! [Go on, go on.] Now is it possible, that an abuse so flagrant as this is, could have been suffered to exist, if you had had a fair and honest representation of the people in the house of commons? [No, no, no.] The next instance to which I beg leave to draw your attention, is



the justly celebrated Dr. Jenner, whose grand discovery, by which not only the people of England, but the whole human race, will be ultimately delivered from the scourge of one of the most loathsome diseases to which humanity is incident: you doubtless all remember, for that discovery the sum of 10,000l. was voted by the unanimous voice of parliament, to Dr. Jenner; and certain I am, that the friends of humanity, of science, and of their country, did not think that remuneration more than adequate to the transcendent merits of Dr. Jenner. Gentlemen, it happened that the Doctor luckily had a friend in the house of commons, who knowing *something of the nature of these transactions*, observing, with affected carefulness, when the ten thousand pounds were proposed as a remuneration, ‘I suppose you mean the Doctor to have the clear sum of 10,000l.’ Certainly. ‘Why, then it had better be specifically so expressed in the grant.’ And so it was expressed: a few weeks after the Doctor had received this sum of 10,000l. down comes the chancellor of exchequer to the house of commons, with his annual list of items required to be made good by that house—and what do you think was the *official charge for paying the sum to Dr. Jenner?* Only 785l.!!! Is it pos-

sible that the people of England can any longer preserve silence, under the existence of abuses so truly abominable? In the name of God, what could the clerks in the public offices have to do in the payment of this sum granted by the house of commons, but to ascertain the authenticity of the grant, and the identity of the party to whom it was granted? Why, gentlemen, there was no more difficulty in effecting this simple operation, than in the payment by any of yourselves of a butcher or a baker's bill! [Not a bit more—not so much.] And yet the enormous sum of 785l. is charged for this simple operation. The third instance which I shall adduce of profligate expenditure, is that of the repairs of a ship, the honour of commanding which was entrusted to a gentleman now in this room, from whom I received the information.—Some trifling repairs being necessary, he put into Plymouth, where in two or three days, every thing was complete, and the vessel went out to sea again. The expense of these repairs might amount in the apprehension of the commander, to about 70l. or 80l.; what then was his astonishment, when accidentally casting his eye, at a public office, on a paper, in which this amongst other naval charges was stated, to see no less a sum than upwards of

1000l. charged for what he thought could not exceed 70l. or 80l. [Scandalous!] During the administration of Pitt, these corruptions were carried to a height that is almost incredible. Two noblemen high in office in the post-office, met together on the day of audit, for the purpose of passing the accounts; amongst other charges there was one, amounting to between two and three thousand pounds, for *furnishing a certain house on Blackheath*. I do not venture to tell you that this house was for a *mistress*, though it certainly was for a *lady*. [Here Mr. Bentley was interrupted by Mr. Sheriff Hunter, who thought he was deviating from the question; but it appearing to be the sense of the meeting, from repeated cries of ‘go on,’ ‘go on,’ that he should proceed, Mr. Bentley continued.] Gentlemen, one of these noblemen, to whom all this was new, remonstrated: the other assured him that it was *quite the custom*, but that if he did not like to pass it in *that shape*, he might place it to the account of *coals and candles*; but this *ignorant* nobleman was inflexible—if, says he, you want the money, I will cheerfully give it you out of my own pocket, but this outrage on common sense and common honesty I will not sanction.—The other grumbled, but all in vain—the

item was excluded, but the audit was not on that day completed—and on the following morning the nobleman, whose *ignorance of the forms and customs* so evidently incapacitated him from the fulfilling his duty, received an intimation that his future services were unnecessary!!! [Hear! hear! go on! go on!] From this paper, I could adduce instances of wanton, lavish expenditure, which would detain you here till midnight; but I will not trespass much longer upon your time.—At the commencement of the American war, the public debt amounted to no less than 170 millions sterling; the same debt, on the 5th of Jan. last, amounted to the enormous sum of 676,575,769*l.* and of this debt, notwithstanding the boasted operation for redeeming it, no less than 418,032,763*l.* has been incurred since the year 1803!!! Gentlemen, I will only trouble you with a few more items. [Go on! Go on!] Gentlemen, the public expenditure of this kingdom amounts to 83,099,181*l.* exclusive of that for Ireland, which amounting to seven millions, make a round sum exceeding ninety millions expended in one year!!! [Considerable agitation; applauses, and go on, go on.] It may perhaps be asked, how we happened to have been thus plunged into this disastrous war? I know

of but one reason ; and I blush for Englishmen, in giving it ; our refusal to fulfil the letter and spirit of a treaty deliberately entered into, and ratified and confirmed by the king and parliament ! Could this breach of public faith have possibly happened, if we had a fair representation of the people in parliament—if we had an upright, independent house of commons, the duty of which it is, or ought to be, to controul ministers, and prevent them from wantonly plunging the country into war !!! But it was that fatal war that laid the foundation of all this misery !!! The seconder of the original motion has told you very candidly of the operation of the taxes : but what will you say, when I assert, that were *every acre of land in the kingdom sold for its present value, it would be insufficient for the discharge of our public debt !* [Hear ! considerable tumult.] Our ministers, who exercise a most unlimited controul, think they can dragoon the whole world into their measures, as they have done the whole people of this country ; but in this they have found themselves mistaken—they have tried America, and failed in the attempt. I shall now conclude with this one remark—There is not in Europe, at this moment, a country in which an English ambassador can shew his face ; and in



making this assertion, I trust I shall not be reminded of the precarious residence at Constantinople and Stockholm. The time was, when in every country in Europe, the ambassador of England claimed the highest respect and consideration. In fine, nothing but perseverance on the part of the people can effect reform; and until that be effected, there is no hope for the people of England, of the correction of those abuses and corruptions, which are daily, nay, hourly, sapping the very vitals of the country and of the constitution!!! [Very great applause for some minutes.]”

But it is not England alone, that suffers by the rapacity, the villany of their agents, and the debaucheries of royalty: the whole world participates, either less or more, the deleterious effects of their wretched policy. While the innocent orphan, and weeping widow are forced to eat grains to keep them from starvation, (as was actually the case with a widow and her famished children, in the suburbs of the city of Dublin) the sons and associates of royal majesty are encircled by the most extravagant sensuality, fascinating wantons, and voluptuous scenes. Their tyrannical measures, and despotic viceroys, nabobs and agents in every clime, trample upon the dearest affections



of the soul, and annihilate the most precious rights of man ; and at the same time, revel amidst the cries of poverty, and the expiring victims of want, exclusively produced by their usurpation. Many thousands this very moment, are drinking the last dregs of the cup of misery, and are immolated on the royal and imperial altars of privileged vice and crowned immorality ; while millions of miscreants, who, blinded by gold dust, or degraded by habitual servility, bow with all lowliness at the approach of bloody kings and priests, and run at their commands, to exterminate their poor unhappy fellow-worms from the face of the earth.

Now, in order to consolidate an assertion made in the antecedent pages, namely, that "there is no excuse for an Irish tory," I will introduce the sentiments of an Irish lord, delivered in the English house of lords.

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*Extract from Earl Moira's speech in the English house of lords, on the 22d of November, 1797.*

"My lords, I have seen in Ireland the most absurd, as well as the most disgusting tyranny, that any nation ever groaned under. I have been myself a witness of it in

many instances: I have seen it practised and unchecked; and the effects that have resulted from it have been such as I have stated to your lordships. I have said, that if such tyranny be persevered in, the consequences must inevitably be, the deepest and most universal discontent, and even hatred to the English name. I have seen in that country a marked distinction made between the English and Irish.

“ I have seen troops that have been sent full of this prejudice, that every inhabitant in that kingdom is a rebel to the British government. I have seen the most wanton insults practised upon men of all ranks and conditions. I have seen the most grievous oppressions exercised, in consequence of a presumption that the person who was the object of such oppression, was in hostility to the government; and yet that has been done in a part of the country as quiet and free from disturbance as the city of London. Who states these things, my lords, should, I know, be prepared with proofs. I am prepared with them. Many of the circumstances I know of my own knowledge, others I have received from such channels, as will not permit me to hesitate one moment in giving credit to them.

“ His lordship then observed, that from education and early habits, the Curfew was ever considered by Britons as a badge of slavery and oppression. It was then practised in Ireland with brutal rigor. He had known an instance, where the master of a house had in vain pleaded to be allowed the use of a candle, for the mother to administer relief to her daughter, struggling in convulsive fits. In former times, it had been the custom for Englishmen to hold the infamous proceedings of the inquisition in destestation: one of the greatest horrors with which it was attended, was, that the person, ignorant of the crime laid to his charge, or of his accuser, was torn from his family, immured in a prison, and in the most cruel uncertainty as to the period of his confinement, or the fate which awaited him. To this injustice, abhorred by Protestants, in the practice of the inquisition, were the people of Ireland exposed—All confidence, all security was taken away. In alluding to the inquisition, he had omitted to mention one of its characteristic features, if the supposed culprit refused to acknowledge the crime with which he was charged, he was put to the rack to extort confession of whatever crime was alledged against him by the pressure of torture. The same proceedings

had been introduced in Ireland. When a man was taken up on suspicion, he was put to the torture ; nay, if he were merely accused of concealing the guilt of another. The rack indeed, was not at hand ; but the punishment of piqueting was in practice, which had been for some years abolished, as too inhuman, even in the dragoon service.

“ He had known a man, in order to extort confession for a supposed crime, or of that of some of his neighbours, picqueted until he actually fainted ; picqueted a second time until he fainted again ; and as he came to himself, picqueted a third time until he once more fainted, and all upon mere suspicion ! Nor was this the only species of torture : men had been taken and hung until they were half dead, and then threatened with a repetition of their cruel treatment, unless they made confession of their imputed guilt. These were not particular acts of cruelty, exercised by men abusing the power committed to them, but they formed part of our system.—They were notorious, and no one could say who would be the next victim of this oppression and cruelty which he saw others endure.”

*In a subsequent speech the same nobleman observes :*

“ That many individuals had been torn from their families, and locked up for

months in the closest confinement, without hearing by whom they were accused, with what crime they were charged, or to what means they might recur to prove their innocence ; that great numbers of houses had been burned, with the whole property of their wretched owners, upon the loosest supposition of even petty transgressions ; that torture, by which he meant picqueting and half hanging, continued to be used to extort from the suffer a charge against his neighbours.”

It should be remembered, that Ireland has been in a state of vassalage to England for some centuries. If it should be said they are now united as one, I answer, if they are united, it is as master and slave.\*

\* Hear what Mr. Barrington says on this subject :—

“ Mr Barrington (judge of the Admiralty) rose with great agitation. The existence of Ireland was in question, and he felt his feeble talents shrink before the colossal magnitude of the subject : he had heard of calm and dispassionate discussion ; it was the language of a slave ; he who could reflect on the annihilation of his country ; with apathy or indifference, must be less than man, or more than mortal. Whatever capacity, whatever spirit, whatever energy. God or nature had given him, he considered himself as holding but in trust for his country, to be expended for her use, whenever her oppressions or distresses drew for their assistance. He loved his king, he adored the constitution, and he now considered himself as defending both, against the desperate system

Wherefore, can that Irishman be a patriot, who warmly advocates the government that

of an indefinitely ambitious minister. The Irish parliament had heretofore deliberated on revocable local regulations, or national arrangement. but now a mighty and imperial question opened itself for their discussion: a project, to subject irrevocably one independent country to the will of another, and both to the will of a minister already stronger than the crown, and more powerful than the people; and this great and important usurpation, stolen into parliament through the fulsome paragraphs of an echoing congratulation, pledging the house to the discussion of a principle subversive of their liberties, and in the hour of convalescence calling on it to commit suicide. Ireland had not fair play; her parliament had not fair play; the foulest and most unconstitutional means, he believed, had been used to intimidate and corrupt it, and either to force or to seduce a suffrage, when nothing but general, independent, uninfluenced opinion could warrant for a moment the most distant view of so ruinous a subject. He had good reason to believe, that corrupt and unconstitutional means had been used by the noble lord to individuals of the Irish parliament. Some of those means were open and avowed: two of the oldest, most respectable, and most beloved officers of the crown had been displaced, because they presumed to hint an opinion adverse to the stripling's dictates, on a subject where their country was at stake; their removals crowned them with glory. and the minister with contempt. He asserted, that other gentlemen in office, whose opinions were decidedly adverse to the measure, but whose circumstances could not bear similar sacrifices, were dragged to the altar of pollution, and forced against their will to vote against their country; he had good reason to believe, that unconstitutional interference had been



has enslaved his country? No!—he is a traitor! and not a patriot!!

used by the executive power with the legislative body: one gentleman refused the instructions of his constituents and had been promoted. Peerages (as was rumoured) were bartered for the rights of minors, and every effort used to destroy the free agency of parliament; if this were true, it encroached on the constitution, and if the executive power overstept its bounds, the people were warranted to do the same on their part, and between both it might be annihilated, and leave the wondering world in amazement, how the same people could have been wise enough to frame the best constitution upon earth, and foolish enough to destroy it. One king and two kingdoms was the cry of the people in Ireland. The British minister had too much wisdom to have pressed this measure on Ireland, had he known her temper and situation; but he had been greatly deceived by misrepresentation from that country; hot headed injudicious spirits had been listened to, whilst the sage and honest representation of the wisest of Ireland's children had been disregarded. These were objections to any discussion of the subject; and much as he respected Great Britain, no idle parade of compliment should prevail upon him one moment to lose sight of Ireland. He then argued at length on the incompetence of the Irish commons to surrender the essence of their delegation.

“ The treacherous reasons assigned for the completion of this project, were their differences and misfortunes; differences which arose from the duplicity of that same minister, who now sought to subdue them, and misfortunes which were stimulated by him, to adapt them for his own conquest.

Hence I have come to this conclusion, never to expect by argumentation to meta-

“ Why should they apply to 547 English and Scotchmen to arrange their trade and modify their national establishments ? It was absurd and insolent to demand, and it would be mean, vicious and pusillanimous to submit to it.

“ Great Britain had nothing to give, which could compensate the loss of independence, they asked no favour from her, and would submit to no injury, they would unite with her as a friend and as a sister in the common cause ; their lives and their properties should be united with her in support of their king and constitution ; they would rise and fall with her ; but they would not submit to be ruled by a British faction, and plundered by a British minister, to satisfy the avarice or the jealousy of those persons, to whose confidence and liberality that minister owed his gratitude, and which he could only repay by heaping burthens upon Ireland. It was clear as noon-day that his system had been most treacherous ; his government in Ireland excited the different sects to oppose each other : an indolent system was adopted, to permit some strength to the disaffected ; then a vigorous system, to give energy to the loyalists. Then government acted on the defensive against treason ; then the minister plunged into martial law ; the Catholic and the Protestant were alternately encouraged and depressed ; the loyalty of the yeomanry saved Ireland ; both parties had bled and were weak ; and what is called the lenient system was adopted ; the rebel was pardoned, and sent back to rob, to murder, and burn ; the yeoman and the loyalist were either insulted, oppressed, or degraded, in some instances executed ; the loyal national spirit was purposely suppressed ; and when all was ripe for a government

morphose an Irish traitor to an American patriot. He who has proved false to his own country, never will prove true to the United States. Could I exhibit a narrative of the super-inhuman slaughter, promiscuous lust, literal starvation and intellectual degradation produced in Ireland, by the Irish partizans of England, called the Orange-men,

revolution, the measure of an Union, equally oppressive and disgusting to every class and every sect, was brought forward, in expectation that the Irish were too worn, too weak, and too indifferent to resist or reject any thing which professed to be for their tranquillization. And to prove that this system was adopted for these purposes, it was only necessary to recollect the words of the noble lord who proposed it: 'that it had been a measure long considered and maturely weighed.' If that were the case it was obvious, that it might have been brought forward in a time of tranquillity; and equally obvious, that it had been purposely postponed till that desperate system had sufficiently worked upon the nation to adapt it to the minister's will and pleasure. But the parliament had yet virtue enough to resist an act of national degradation. The British minister had better be aware of this system of treachery and fraternization; it was by the very same means and for the very same objects, that the French Republic had overrun all Europe; and with the very same system, and for the very same purposes that she had assailed Ireland. A desperate example to the British empire, and an attempt unworthy of the generosity and character of the British nation?"

“ No human ear the dreadful tale could hear;  
Nor Satan’s self relate without a tear.”

Let any candid man read the inimitable speech of Robert Emmet, the Irish patriotic martyr, on the margin of the grave, for a proof of the above assertion. I cannot resist the inclination I feel to give the reader a short quotation from that lengthy speech, which was delivered before a crowded court of justice, in the presence of lord Norbury.

“ I wished to gain for my country, (exclaims this undaunted patriot) the guarantee which Washington procured for America. Let no man dare, when I am dead, to charge me with dishonour : let no man attain my memory.” Alas, poor Emmet ! not only in your own enslaved country, but even in America, this land of liberty, there have been, and now are, Irish tory miscreants who charge you with dishonour, and the most detestable villany ! who attain your memory with exultation and impunity. “ My lords, (continues he) you seem impatient for the sacrifice—the blood for which you thirst, is not congealed by the artificial terrors which surround your victim ; it circulates warmly and unruffled, through the channels which God created for noble purposes, but which you are bent to destroy,

for purposes so grievous, that they cry to heaven——Be yet patient ! I have but a few more words to say—I am going to my cold and silent grave : my lamp of life is nearly extinguished : my race is run : the grave opens to receive me, and I sink into its bosom!——O ever dear and venerated shade of my departed father, look down with scrutiny upon the conduct of your suffering son ! and see if I have, even for a moment, deviated from those principles of morality and patriotism, which it was your care to instill into my youthful mind, and for which I am now to offer up my life !——I have but one request to ask at my departure from this world, it is the charity of its silence !—Let no man write my epitaph ; for as no man who knows my motives dare *now* vindicate them, let not prejudice or ignorance asperse them. Let them and me repose in obscurity and peace, and my tomb remain uninscribed, until other times, and other men, can do justice to my character ; when my country takes her place among the nations of the earth....then—and not till then—let my epitaph be written.”

Yes, injured Emmet ! when the names of lord Chief Justice Norbury, and the Right Hon. and Right Rev. villains who co-operated with him to take your life, and the

Irish Tories and traitors in Europe and America, who applaud them for the super-inhuman deed, are consigned to ignoble oblivion, or remembered only to be execrated—when ages yet unborn shall abominate their hateful memory, and curse their guilty ashes, they will shed the tear of regret on your tomb—they will lament your premature death ; and will raise, even in your own beloved country, a mausoleum to perpetuate the memory of your patriotic endeavours, to liberate it from a foreign yoke, and the corresponding endeavours of your co-patriots. Till that auspicious period arrives, suffer your own language to be paraphrased by one who felt the severity of your fate—one who was a friend to injured innocence ; and, like yourself, an advocate for the rights of man :

" Let no inscription mark my tomb,  
 Until my country shall be free,  
 And when emerging from the gloom,  
 It sets its foot on tyranny.

When in the land that gave me birth,  
 The patriot may in safety stroll,  
 My spirit then will spring to earth,  
 And hold communion with the soul.

What honours thicken round the name  
 Of the true friend to freedom's cause !  
 His virtues on the roll of fame,  
 Will claim his country's best applause.



He, like a meteor's lambent blaze,  
 Will burst upon the astonish'd sight  
 And ere ye mark its glowing rays,  
 The torch of liberty will light.

I crav'd the boon—but was denied,  
 I must not live to see thee free ;  
 Erin, farewell ! the hero cried,  
 Remember EMMET died for thee.

Where now alone the cyphrus gloom,  
 Marks to the eye that sacred spot,  
 Soon will the laurel deck his tomb,  
 Though for a time he seems forgot."

I will now take the liberty to give the reader an idea of the British finances, by introducing a quotation from an Address to the Prince Regent on the American war ; and then let him judge, if it is either just or generous to take out of the public taxes 1,100,000*l.* for the civil list of a royal lunatic.

“ As to ‘ the exhausting the resources of America,’ which now begins to be talked of by that most corrupt of newspapers, the *Times*, I do most earnestly beseech your royal highness, to bear in mind how long the late Pitt promised this deluded nation that he would exhaust the resources of republican France ! Sir, Mr. Madison, though a very plain dressed, sleek-headed man ; though he wears neither tails nor bags, nor big wigs, nor robes : though he dresses in a

pepper-and-salt coat, and a nice dimity waist-coat, knows a great deal more of our real situation than I believe many of your ministers know of it ; and I should not wonder if he knew almost as much of it as your royal highness's self does. He is a man, sir, who is not to be led by our hireling prints, he sees our gold at above five pounds an ounce ; he has seen acts passed, which in effect force the circulation of our bank notes ; and seeing this he does not want any body to tell him what is coming ; seeing this he will laugh at the idea of our exhausting the resources of America, the capital of whose whole debt does not amount to a tenth part of one half of the interest upon our debt. This ground of hope is, sir, more visionary than any other. Indeed, they are all equally visionary. There is no hope of any thing but loss and injury to us by a war with America.

“ I have now done all that I am able, to prevent this calamity. If the war proceeds, I shall say as little about it as circumstances will permit. I have lost no occasion of endeavouring to put aside this evil ; and when the result of the contest shall be lamented—when those who now rejoice at the idea of doing mischief to freemen, shall be weeping over their folly, I trust that your royal highness will have the justice to remember, that

this war had a decided opponent in your faithful servant,

WILLIAM COBBET."

I intended to close this department with the foregoing epitaph of Robert Emmet, Esq.; but the lamented execution of that patriotic gentleman has brought a train of thoughts to my mind, relative to the miserable condition of the Irish population, through the insatiable cruelty, rapacity, and perfidy of despotism, and its auxiliaries, bigotry\* and prejudice, parasites and syco-

\* Nothing can be more amiable and estimable, than a liberal spirit; and nothing can be more execrable and detestable, than a spirit of bigotry. He who possesses liberality of sentiment, can receive benefit in every denomination, however diversified their forms may be: but the bigoted ecclesiastic can receive instruction only from his own professional denomination; because he thinks all others are wrong. Thus, if we believe what the different sects say of one another, we must believe they are all wrong; and if we believe what they say of themselves, we must believe they are all right. For my part, I think they are all right, and all wrong; that is, they have all got right things and wrong things, good people and bad people among them. I have visited a Jewish synagogue, and received instruction. In a Romish church in this city, (Philadelphia) I have heard with pleasure and profit, the most excellent sermon on the good Samaritan, I ever heard in my life, and from one of the greatest pulpit orators in America. I have

phants, which I do not feel myself at liberty to reject ; as they are particularly calculated to demonstrate the wrongs and usurpations of monarchy. A warning voice may be heard from the rock of Ireland, as well as the mountains of Switzerland, calling upon the free-born sons of Columbia to beware of the spirit of despotism and its votaries, Tories and Orange men : their inexorable malice and cruelty is printed in capitals, with the innocent and patriotic blood of thousands and tens of thousands of their poor unfortunate countrymen.

received information and benefit at the churches of the Baptists, the Presbyterians, the Moravians, the Quakers, the Christians, but particularly the Methodists, whom I always will love and venerate ; yet in all these respectable societies I see fundamental errors. They have all, in my view, degenerated from the Apostolic mode and even the Jews have also degenerated from the Mosaic economy—for instance, there was more liberty in the ancient synagogues than in our modern ones, or even in our Christian churches. Our Saviour was permitted by the Jewish priests to bear a faithful testimony to the truth, although, he was hated and despised by them. And the Jews at Antioch gave this liberty. See *Acts* xiii. 15. “ And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying. Ye men and brethren ; if ye have any word of exhortation for the people say on.” To the Jews of Philadelphia I would say. “ Go ye and do likewise.” Surely the liberty, as well as the forms of the ancient synagogues, should be continued in the modern ones.

If ever an aristocratical party gets a firm footing in America, we may ascertain what our sufferings will be, by taking the most superficial glance at the endeavours of the patriots of Ireland, to deliver their degraded, humiliated and half devoured country from a foreign yoke. The attempt, though injudicious, was truly noble ; but, alas ! the catastrophe was lamentable indeed.

The Orange men and traitors from Ireland, when arrived in this, the only land of liberty on earth, endeavour to depreciate and calumniate the united Irishmen. Hence, with half the population of the United States, the epitaph *United Irishman*, and *Jacobin*, *murderer*, *robber*, are all synonymous terms. The imported Orange-man will very composedly wipe his mouth, and, with a sanctionious countenance, declare to his American neighbour, that they are a brutish, vulgar herd ; the unlettered tillers of the soil ; incapable of comprehending either the ties of moral obligation, or even the fundamental principles of society. These men, who thus invalidate the poor, but industrious and virtuous part of their countrymen, will, spaniel-like, fawn at the feet of, and flatter with fulsome adulation, an English lord lieutenant of Ireland, although the most wicked and worthless of mankind ; and

lick the dust that crowned ruffians walk upon, if by so doing, they can court their royal favour. Such men take pride only in accidental birth, wealth and education; and little regard the men, whose hard toil, embarrassed with a thousand privations, obtains for them the bread they eat, the clothes they wear, and the coffins in which they are buried. Thus, while honest though indigent industry is traduced by such servile miscreants, privileged idleness, and crowned imposition are extolled to the skies, and exhibited for popular admiration, embellished with a thousand golden lies. Believe not, therefore, the unfounded assertions of these tory calumniators, YE FREE-BORN SONS OF COLUMBIA! Yes, generous Americans! the true, but alas! calamitous case of the patriots of Ireland has only to be exhibited to your view, to call forth your warmest commiseration. Like your heroic and patriotic fathers, they willed freedom, and they fought to be free; but, unlike them, they were sold for royal gold by the treacherous parasites of monarchy, and overwhelmed by the numbers and discipline of its soldiery. Read their history, and judge what your fate would have been, if, like them, unsuccessful; and be thankful to the Supreme Disposer of all events. Men, who are inspired



with the love of civil liberty and all mankind, will feel a sympathy for each other, although placed at the antipodes of the earth : nothing intermediate can destroy the interest they feel for each other's welfare.

In order that those who have imbibed wrong ideas relative to the United Irishmen, may be undeceived, I will take the liberty to subjoin a declaration from their society, wherein the true American and honest votary of republicanism, whether Federal or Democratic, will contemplate with satisfaction the compass, the purity, the energy of their sentiments, relative to the natural and political rights of man :

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*Friday, 30th Dec. 1791.*

Society of UNITED IRISHMEN of Dublin.

The honourable *Simon Butler* in the chair.

Resolved unanimously, that the following circular letter, reported by our committee of correspondence, be adopted and printed.

“ THIS letter is addressed to you from the corresponding committee of the society of United Irishmen in Dublin.

“ We annex the declaration of political principles, which we have subscribed, and

the test which we have taken, as a social and sacred compact to bind us more closely together.

“ The object of this institution is to make an united society of the Irish nation ; to make all Irishmen citizens ; all citizens Irishmen : nothing appearing to us more natural at all times, and at this crisis of Europe more reasonable, than that those who have common interest, and common enemies, who suffer common wrongs, and lay claim to common rights, should know each other, and should act together. In our opinion, ignorance has been the demon of discord, which has so long deprived Irishmen, not only of the blessings of well regulated government, but even the common benefits of civil society. Peace in this Island has hitherto been a peace on the principles and with the consequences of civil war. For a century past there has indeed been tranquillity, but to most of our dear countrymen it has been the tranquillity of a dungeon ; and if the land has lately prospered, it has been owing to the goodness of Providence, and the strong efforts of human nature resisting and overcoming the malignant influence of a miserable administration.

“To resist this influence, which rules by discord and embroils by system, it is in vain to act as individuals or as parties ; it becomes necessary by an union of minds, and a knowledge of each other, to will and act as a nation. To know each other is to know ourselves ; the weakness of one, and the strength of many. Union therefore is power ; it is wisdom ; it must prove liberty.

“Our design therefore in forming this society, is to give an example, which, when well followed, must collect the public will, and concentrate the public power into one solid mass, the effect of which, once put in motion, must be rapid, momentous, and consequential.

“In thus associating, we have thought little about our ancestors, much of our posterity. Are we for ever to walk like beasts of prey, over fields which these ancestors stained with blood ? In looking back, we see nothing on the one part but savage force succeeded by savage policy ; on the other, an unfortunate nation, ‘scattered and peeled, meted out and trodden down !’ We see a mutual intolerance, and a common carnage of the first moral emotions of the heart, which lead us to esteem and place confidence in our fellow-creatures. We see this, and are silent ; but we gladly look forward to

brighter prospects, to a people united in the fellowship of freedom, to a parliament the express image of the people, to a prosperity established on civil and political liberty, to a peace, not the gloomy and precarious stillness of men brooding over their wrongs, but that stable tranquillity which rests on the rights of human nature, and leans on the arms by which these rights are to be maintained.

“ Our principal rule of conduct has been to attend to those things in which we agree, to exclude from our thoughts those in which we differ. We agree in knowing what are our rights, and in daring to assert them. If the rights of men be duties to God, we are in this respect of one religion. Our creed of civil faith is the same; we agree in thinking, that there is not an individual among our millions, whose happiness can be established on any foundation so rational and so solid, as on the happiness of the whole community. We agree therefore, in the necessity of giving political value and station to the great majority of the people; and we think, that whosoever desires an amended constitution, without including the great body of the people, must on his own principles be convicted of political persecutions, and political monopoly. If the present

electors be themselves a morbid part of our constitution, where are we to recur for redress but to the whole community? ‘A more unjust and absurd constitution cannot be devised than that which condemns the natives of a country to perpetual servitude, under the arbitrary dominion of strangers and slaves.’

“We agree in thinking, that the first and most indispensable condition of the laws of a free state, is the assent of those whose obedience they require, and for whose benefit only they are designed. Without, therefore, an impartial and adequate representation of the community, we agree in declaring, we can have no constitution, no country, no Ireland. Without this, our late revolution we declare to be fallacious and ideal; a thing much talked of, but neither felt nor seen. The act of Irish sovereignty has been merely tossed out of the English houses into the cabinet of the ministers; and nothing remains to the people, who of right are every thing, but a servile majesty and a ragged independence.

“We call most earnestly on every great and good man, who at the late era spoke or acted for his country, to consider less of what was done than of what there remains to do. We call upon their senatorial wisdom

to consider the monstrous and immeasurable distance which separates in this island the ranks of social life, makes labour ineffectual, taxation unproductive, and divides the nation into petty despotism and public misery. We call upon their tutelar genius to remember, that government is instituted to remedy, not to render more grievous, the natural inequality of mankind, and that unless the rights of the whole community be asserted, anarchy (we cannot call it government) must continue to prevail, when the strong tyrannize, the rich oppress, and the mass are brayed in a mortar. We call upon them, therefore, to build their arguments and their actions on the broad platform of general good.

“Let not the right of nature be enjoyed merely by connivance, and the rights of conscience merely by toleration. If you raise up a prone people, let it not be merely to their knees, let the nation stand. Then will it cast away the bad habit of servitude which has brought with it indolence, ignorance, an extinction of our faculties, an abandonment of our very nature. Then will every right obtained, every franchise exercised, prove a seed of sobriety, industry, and regard to character, and the manners of



the people will be formed on the model of their free constitution.

“ This rapid exposition of our principles, our object, and our rule of conduct, must naturally suggest the wish of multiplying similar societies, and the propriety of addressing such a desire to you. Is it necessary for us to request, that you will hold out your hand, and open your heart to your countryman, townsman, neighbour? Can you form a hope for political redemption, and by political penalties, or civil excommunications, withhold the rights of nature from your brother? We beseech you rally all the friends of liberty within your circle round this society as a centre. Draw together your best and bravest thoughts, your best and bravest men. You will experience, as we have done, that those points of union will quickly attract members, while the assemblage of such societies, acting in concert, moving as one body, with one impulse, and one direction, will, in no long time, become not parts of the nation, but the nation itself; speaking with its voice, expressing its will, resistless in its power.

“ We again entreat you to look around for men fit to form those stable supports, on which Ireland may rest the lever of liberty. If there be but ten, take those ten. If there

be but two, take those two, and trust with confidence to the sincerity of your intention, the justice of your cause, and the support of your country.

“ Two objects interest the nation, a plan of representation, and the means of accomplishing it. These societies will be a most powerful means ; but a popular plan would itself be a means for its own accomplishment. We have therefore to request, that your will favour us with your ideas respecting the plan, which appears to you most eligible, on the present more enlarged and liberal principles which actuate the people ; at the same time giving your sentiments upon our national coalition, on the means of promoting it, and on the political state and disposition of the country or town where you reside. We know what resistance will be made to your patriotic efforts, by those who triumph in the disunion and degradation of their country. The greater the necessity of reform, the greater probably will be the resistance : we know, that there is much spirit that requires being brought into mass, as well as much massy body that must be refined into spirit. We have many enemies, and no enemy is contemptible ; we do not despise the enemies of the union, the liberty and the peace of Ireland, but we are

not of nature, nor have we encouraged the habit of fearing any man, or any body of men, in an honest and honourable cause. In great undertakings like the present, we declare, that we have found it always more difficult to attempt, than to accomplish. The people of Ireland must perform all they wish, if they attempt all that they can.

“ Signed by order,

“ JAMES NAPPER TANDY, *Sec.*

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All true friends to the liberty and happiness of mankind, will hail the happy day when the standard of civil liberty is unfurled in Ireland, and receives the homage of an oppressed but enlightened people. They will remember with grateful sensations the “ *times that tried men’s souls* ;” when the rage of the Hanoverian royal family of England, pursued with the most cruel tyranny, the American population who dared to be free and independent. They will hail the auspicious day with the most pleasurable gratulation, when Columbia gave the signal of insurrection against all usurpations, against all prejudices, against all illegitimate authorities ; when the eloquent and powerful voice of a whole people in asserting their rights, was heard even across the Atlantic ocean, and their salutary exposition of the nature

and principle of government, was exhibited to the indiscriminate view of a world of despots and slaves: finally, when with courage, constancy and unanimity, they forced their tyrants to listen to the voice of reason, to relinquish their unjust claims, and surrender the palm of victory to the sons of liberty. Ah! that the patriotic children of Ireland could conceive the degree in which their courage, in facing a host of despotic foes, destitute of the munitions of war, has penetrated the free-born sons of America with admiration at the gallant attempt, and regret at the fatal catastrophe; that they could conceive the detestation with which all true republicans view the savage barbarity of the Orange men,\* those blood

\* The innumerable instances of barbarity and rapacity the Orange men and soldiery exercised, towards men, women, and children, are too shocking for the ear of delicacy to hear, or the eye of humanity to behold; upwards of 50,000 were butchered by them during the rebellion; as they had unlimited power to kill or flagellate whom they chose, friends to the monarchy often were punished, as well as its enemies; two instances of which we will here give, as a specimen of the bloody-mindedness of the Orange men, and the perfidy of their employers. This monster, called the whipping-sheriff of Tipperary, not only murdered and flagellated his innocent countrymen with impunity, but was rewarded for so doing, by a pension from government. Mr. Wright was a

hounds let loose by the spirit of despotism, on the miserable population of Ireland.

loyal gentleman of respectability, nearly related to lord Dunboyne :

“ Mr. Wright had heard that Mr. Fitzgerald had received some charges of a seditious nature against him, and with a promptitude not very characteristic of conscious guilt, he immediately went to the house of Mr. Fitzgerald, whom he did not find at home, and afterwards to that of another magistrate who was also out, for the purpose of surrendering himself for trial ; he went again the same day, accompanied by a gentleman, to the house of Mr. Fitzgerald, and being shewn into his presence, explained the purpose of his coming, when Mr. Fitzgerald drawing his sword, said, down on your knees you rebellious scoundrel, and receive your sentence. In vain did the poor man protest his innocence : in vain did he implore trial on his knees. Mr. Fitzgerald sentenced him first to be flogged, and then shot. The unfortunate man surrendered his keys to have his papers searched, and expressed his readiness to suffer any punishment the proof of guilt could justify : but no—this was not agreeable to Mr. Fitzgerald’s principles of jurisdiction ; his mode was first to sentence, then punish, and afterwards investigate. His answer to the unfortunate man was, “ What, you Carmelite rascal, do you dare to speak after sentence ? ” and then struck him and ordered him to prison.

“ Next day this unhappy man was dragged to a ladder in Clonmel street, to undergo his sentence. He knelt down in prayer with his hat before his face. Mr. Fitzgerald came up, dragged his hat from him and trampled on it, seized the man by the hair, dragged him to the earth, kicked him, and cut him across the forehead with his sword, and then had him strip-

Surely every candid person, who knows any thing of the political state of that devoted

ped naked, tied up to the ladder, and ordered him fifty lashes.

“Major Rial, an officer of the town, came up as the fifty lashes were completed, and asked Mr. F. the cause. Mr. F. handed the major a note written in French, saying, he did not himself understand French, though he understood Irish, but he [major Rial] would find in that letter, what would justify him in flogging the scoundrel to death.

“Major Rial read the letter. He found it to be a note addressed for the victim, translated in these words:

‘SIR,

‘I AM extremely sorry I cannot wait on you at the hour appointed, being unavoidably obliged to attend sir Laurence Parsons.

‘Yours,

Baron de Clues.’

“Notwithstanding this translation, which major Rial read to Mr. Fitzgerald, he ordered fifty lashes more to be inflicted, and with such peculiar severity, that, horrid to relate! the bowels of the bleeding victim could be perceived to be convulsed and working through his wounds! Mr. Fitzgerald finding he could not continue the application of his cat o’nine-tails on that part, without cutting his way into his body; ordered the waistband of his breeches to be cut open, and fifty more lashes to be inflicted there. He then left the unfortunate man bleeding and suspended, while he went to the barrack to demand a file of men to come and shoot him; but being refused by the commanding officer, he came back and sought for a rope to hang him, but could not get one. He then ordered him to be cut down, and sent back to prison, where



country, must acknowledge, that the haughty severity of the vice-roys periodically sent

he was confined in a dark small room, with no other furniture than a wretched pallet of straw, without covering, and there he remained six or seven days without medical assistance !”

‘ In the spring assizes of 1801, at Clonmell, the case of *Doyle v. Fitzgerald* produced a degree of alarming provocation throughout that part of the country. The plaintive in this cause was a respectable tradesman of Carrick upon Suyr, named Francis Doyle. The defendant was Mr. Fitzgerald (commonly called the *flogging Sberiff*) of Tipperary, against whom a verdict of 500*l.* had before been found for a similar act of brutality. The action was brought for damages for the tort and injury done to the plaintiff in the following manner. The plaintiff, who was a young man of excellent character and untainted loyalty, was seized in the street by the defendant, in order to be flogged. In vain did he protest his innocence, which was also supported by some of the most respectable inhabitants of the place. He begged to have Captain Jephson sent for, the commander of the yeomanry, of which he was a member ; that was refused. He offered to go to instant execution if the least trace of guilt appeared against him on enquiry : that was also refused. Bail was offered to any amount for his appearance : No, says the sheriff ; I know by his face that he is a traitor—a Carmelite scoundrel. The plaintiff was tied to the whipping post : he received one hundred lashes till his ribs appeared ; he then had his breeches let down, and received fifty more lashes on his posteriors. The young man’s innocence was afterwards fully established. He applied to a court of justice for redress : the action was tried at Clonmell assizes : these facts fully proved ; an Orange jury acquitted the defendant.”

from England to rule the Irish nation, combined with the insolent tyranny of their own nobility, who consider their fellow subjects as a different species of human creatures, is enough to goad the common people into rebellion. While they afford indemnity to the rich, they add new pains and penalties on the poor. Let any person read Mr. Grattin's speech in the Irish parliament, and he will be enabled to form some idea of its venality, corruption and usurpation.

“Mr. Grattin said, he most cheerfully concurred in every thing honourable to his majesty, and sincerely rejoiced in every circumstance, which could really add to his public and private happiness, which must give pleasure to every branch of his majesty's subjects, and to none more sincerely than to his loyal people of Ireland. They must ever rejoice in the auspicious increase of the illustrious house of Hanover, whose accession to the throne of these dominions had been attended with so many blessings to that country,\* as well as every other part

\* Is it possible, the enlightened and patriotic Mr. Grattin could believe this panegyric to be commensurate with truth, when he publickly suggested it? It is like a traveller who is wounded by a midnight robber; yet, forsooth, applauds the assassin, and throws all the blame on the pistol.

of the empire. So far he was ready to concur in the address. But to that part of it which went to declare thanks to his majesty, for continuing in the government of this country a lord lieutenant, and an administration whose measures he had found it necessary to oppose, and who had uniformly opposed every measure urged for the good of their country, he could not give his assent. Ten years had elapsed since they had recovered their constitution, and three since, in the opinion of some, they had lost it. Their present ministers had made two attempts on their liberties; the first had failed, and the second had succeeded. They could remember the propositions; the people of Ireland would not consent to be governed by the British parliament: an expedient was devised—let the Irish parliament govern the people of Ireland, and Britain govern the Irish parliament. She was to do so specifically in those subjects in which she had been most oppressive; monopolies of commerce east and west. They were to put down the Irish constitution, in order to put up the monopoly against Irish commerce. The ministry, who conducted this trick, took care to make the Irish advance by a certain number of propositions, under an assurance, that the British Cabinet would

to an iota accede, and they made the Irish parliament give an additional revenue on the faith of that accession. They then suffered the propositions to be reversed ; turned them against the country from which they were supposed to proceed, and made them fatal at once to their constitution, and her commerce. The individuals concerned in that business, some of them, had pledged themselves against an iota of alteration ; they broke their honour. The Irish minister was pledged to a specific system ; he prevaricated ; in the attempt on her liberty he was a violator ; in taking her taxes a swindler. This measure was defeated by the influence principally of that part of the aristocracy, who refused to go through the bill ; and who had been dismissed. They who made the attempt had been advanced and rewarded. The path of public treachery in a principal country leads to the block : but in a nation, governed like a province, to the helm.

“ The second attempt was their modelling of the parliament : in 1789, fifteen new salaries, with several new pensions to the members thereof, were created at once, and added to the old overgrown parliamentary influence of the crown. In other words, the expenditure of the interest of half a million,

to buy the House of Commons ; the sale of the peerage, and the purchase of seats in the Commons : the formation of a stock-purse by the minister to monopolize boroughs, and buy up representations. This new practice, whereby the minister of the crown becomes the common borough-broker of the kingdom, constitutes an offence so multitudinous, and in all its parts so criminal, as to call for radical reformation, and exemplary punishment ; whether the persons concerned be lord Buckingham or his secretary, or those who became the objects of his promotion, because they had been the ministers of his vices. It was a conspiracy against the fundamental laws of the land, and sought to establish, and had established, in the place of a limited monarchy, a corrupt despotism ; and if any thing rescued the persons so concerned from the name of traitors, it was not the principle of law, but its omission, that had not described by any express provionary statute that patri-cide, of which these men in intention, and in substance were guilty. They had adopted a practice, which decided the fate of their parliamentary constitution. In vain should they boast of its blessings, and of its three estates, the king, lords, and commons ; when the king sold one estate to buy the other,

and so contaminated both. The minister had sent one set of men packing into the peers, and another into the commons; the first he called the hereditary council, the latter the grand council of the nation, and both, that once great and august institution, the parliament."

Yes, even the language of an English lord lieutenant in Ireland, has been direct encouragement to the soldiery to murder the Irish. His measures have kindled the flames of rebellion, and then he 'Cried havoc! and let slip the dogs of war;' unpitying and disregarding the direful consequences: and even his ministers have been in league with the Orange men, and at war with the people, abetting and encouraging them in their dreadful slaughter, while the wretched people could not procure a hearing, much less an eye to pity or a hand to help them. Indeed, it is my opinion, and that opinion is supported by the relative conduct of the government, that it was their wish to goad the people into open rebellion, that they might have an opportunity to confiscate the property of delinquents, (which they have done to an immense amount) and stifle the voices of the best men in the country, which loudly called for parliamentary reform, for honour, for liberty; and they finally suc-



ceeded to accomplish their deleterious purposes, viz. legal forfeitures, military punishments, and total extermination.

Before I conclude this department, I will make a few remarks on the extravagant expenditures of the British government, viz.

Is it not astonishing, and passing strange, that people of intelligence from Great Britain, on their arrival in the United States, will contend, that the taxes in the latter country are greater than in the former, and will advocate with warmth the justice of paying *eleven hundred thousand pounds* out of the public taxes, to a royal lunatic, to rule them with wisdom, and *one hundred thousand* to an unholy archbishop, to teach them to be holy; and in the same ratio, paying every servant of the crown, and every pimp and parasite of the government immense sums, forced from the miserable population, while their unhappy country, at the same time, is on the brink of bankruptcy. Mr. Cobbett states, that their national debt is *nine hundred millions* sterling, or 40,00,000,000 dollars!!! They have to borrow fifty millions sterling every year, to carry on the war. The interest on the public debt is \$160,000,000!! In addition to these enormous sums, there are other items not included; such as ordinance, exchequer, navy

and victualing bills : yet these judicially infatuated people pay a family of royal blood, as they call it, imported from Hanover, millions and billions of money to govern them, while the poorest family in England will produce in one century, individuals possessing, on an average, more natural capacity, than this Hanoverian family has done in two. Surely the Almighty sends the people of England strong delusions, that they may believe a lie ; I mean the utility of monarchy. Or rather, a vengeance attends the enormous wealth they forced from the Asiatics and Africans. For it is a fundamental law of nature, that no individual villain, or government of them, shall ever find happiness or prosperity in the misery and ruin of others. I do really believe, that if all the innocent blood spilled in India and Africa alone, by the English and their agents, was collected in one mighty reservoir, it would be sufficient to drown every British and Irish tory in the world !!! And will not a gracious and just God punish a nation guilty of such prodigious cruelty ?

In order that the reader may form some idea of the enormous expense the imported royal family of England cost the nation, let us for a few moments examine the expense of one of the family, (who are also many)

I mean the prince of Wales. He became of age, August 12th, 1783. During his minority, his father received from the dutchy of Cornwall and the principality of Wales, both of which were vested in the person of his eldest son, 24000l. sterling per annum ; making in twenty-one years 504,000 pounds sterling : which this *generous* king pocketed, although he well knew, that his son contracted debts to a large amount during this period. But he recommended him to the Budget from whence he filched many a million himself ; great part of which he has now, deposited in different banks in Europe, while many of his wretched people are perishing for want. After this period this royal spendthrift was allowed by parliament, 74,000l. per annum, besides paying his former debts. In 1789, parliament raised his salary to 90,000l. besides his patrimony : yet this large sum was not enough to support the extravagance of the royal debauchee : he applied to parliament to pay debts he contracted in seven years, and which he could not pay, 100,000l. ! Ye blind vindicators of despotism, and servile calumniators of republicanism ! contrast for a moment the immense expenditures of one prince of the house of Brunswick, (not worth one penny to the English nation, nor

never will be) and the expenditures of this free nation. In one word, the private charge of the prince of Wales to the English nation, counting only from the year 1789, has amounted to about one-eleventh part of the unliquidated debt incurred by the revolutionary war, and the support of the government of the United States, from its establishment in the aforesaid year, 1789.

I might also add, that the national expenditures in one year, on the king and princes, bishops, archbishops, dukes, earls, counts, marquises, lords, and the Lord only knows what, exceeds the whole charge of the government of the United States from its creation, in the sum of 974,174 dollars, and 73 cents ! Let those who trumpet up the excellency of the British government, view this true statement, and be hushed to eternal silence ; and yet that government, with all its imperfections, is as good, and has more republican materials in its composition, than any other monarchy on earth.

Although I have enlarged this department much more than I at first intended, I cannot resist the desire I feel to introduce a few more parliamentary speeches, delivered by the patriots of Ireland ; first begging the reader's pardon for the prolixity, if it should so appear to him. But the patriotic

eloquence so obvious in the following speeches, and the stubborn facts they demonstrate, will no doubt be gratifying to every American or European reader, who wishes the emancipation of Ireland; and will prove the “usurpations of monarchy.” Notwithstanding the false accounts disseminated by Irish Tories, relative to the state of their unhappy country, it is self-evident, that the “Union” of Ireland with England has incontestably sealed the degradation, and riveted the fetters of the Irish population. Those who think, or say, that Ireland does not possess patriotism, intelligence and eloquence, equal, if not superior to any country of the same diameter on earth, or who insinuate that the “Union” is a blessing and a benefit to that oppressed country, let them read the subsequent speeches, and continue thus to insinuate if they can.

“Colonel Gilbert King felt it to be the duty he owed his constituents, his country and himself, to vote for the amendment and against the Union whenever it should be brought forward.

“Mr. Plunket spoke with great warmth. He congratulated them on the candid avowal of the noble lord who just sat down; he had exposed the project in its naked hideousness and deformity; he had told them

that the necessity of sacrificing their independence, flowed from the nature of their connection ; it was now avowed that the measure did not flow from any temporary cause ; that it was not produced in consequence of any late rebellion, or accidental disturbance in the country ; that its necessity did not arise from the danger of modern political innovations, or from recent attempts of wicked men to separate their country from Great Britain ; no, they were now informed by the noble lord, that the condition of their slavery was engrafted on the principles of their connection, and that by the decrees of fate, Ireland had been doomed a dependant colony from her cradle. After that barefaced avowal, there could be little difference of opinion : He trusted that every honest man, who regarded the freedom of Ireland, or who regarded the connection with England, would by his vote on that night refute the unfounded and seditious doctrine. He had borne arms to crush the wretches who propagated the false and wicked creed, “ that British connection was hostile to Irish freedom ;” and he was now called on to combat it, coming from the lips of the noble lord at the head of administration ?



## A WORD TO TRAVELLERS.

Be cautious how you associate with any person in your travels, and first ascertain who and what they are. If you are flush of money, tell it not to your companion, for this imprudence has been often the parent of assassination on the high way. Mark well the countenance of any person who attempts to accompany you on the road. If he is a knave, or painted hypocrite, by attending to the subsequent physiognomical remarks, you may see through his disguise, shun his company, and avoid being taken up with him, as a highway robber. Avoid the loquacious man; turn away from the smile of self-sufficiency; the strut of self-confidence, behold with pity and contempt; but the humble enquirer after truth, inform; the unfortunate comfort, and the child of affliction take kindly by the hand and declare to him with the energetic look of assurance, that God afflicts him to day only to reward him to-morrow. Be sure not to depend either upon hostlers or tavernkeepers to attend to your horse, for I have proved the imposition of some of them in this instance; stand by and see your horse rubbed down, watered and fed. Remember the scriptural adage, *“a merciful man, is merciful to his beast.”*

## A WORD TO YOUNG MEN ON CO-PARTNERSHIP.

I would advise prudent young men, previous to entering into the bonds of co-partnership, as well as the bonds of holy matrimony, at least to peruse Lavater's arguments in favour of the science of physiognomy, and then condemn it if they can. By this means they will not only save many thousands of dollars, but also be cured of their ill founded prejudices. A man should have as much confidence in his partner, as he has in his wife or even himself. Could I exhibit the numbers of young men who have been legally swindled out of their patrimonial fortunes, by premature and precipitate co-partnership, and have been thereby reduced to poverty, every candid reader would acknowledge the necessity and utility of this friendly precaution.

There is one very necessary caution I forgot to suggest in its proper place, to innocent unsuspecting modest young men, while choosing matrimonial partners, and that is ; to avoid female tyranny, although, under the cloak of religion. Such young men are more easily cheated this way than any other. **MANY A WANTON EYE, AUTHORITATIVE NOSE, DICTORIAL BROW, AC-**

COMPANIED WITH A SANCTIMONIOUS MOUTH, are to be seen UNDER A PLAIN BONNET.

Before I introduce Lavater's physiognomical remarks on certain individual parts of the human body, I would beg leave to transcribe Buffon's remarks on National Physiognomy, which will at least be both instructive, and entertaining to readers, who are anti-physiognomists.

“Traversing the surface of the earth, and beginning in the north, we find, in Lapland, and on the northern coast of Tartary, a race of men small of stature, singular of form, and with countenances savage as their manners.

These people have large flat faces, the nose broad, the pupil of the eye of a yellow brown inclining to a black, the eyelids retiring towards the temples, the cheeks extremely high, the mouth very large, the lower part of the face narrow, the lips full and high, the voice shrill, the head large, the hair black and sleek, and the complexion brown or tanned. They are very small, and squat, though meagre. Most of them are not above four feet, and hardly any exceed four feet and a half. The Borandians are still smaller than the Laplanders. The Samoiedes more squat,

with large heads and noses, and darker complexions. Their legs are shorter, their knees more turned outwards; their hair is longer, and they have less beard. The complexion of the Greenlanders is darker still, and of a deep olive colour.

The women, among all these nations, are as ugly as the men; and not only do these people resemble each other in ugliness, size, and the colour of their eyes and hair, but they have similar inclinations and manners, and are all equally gross, superstitious, and stupid. Most of them are idolaters; they are more rude than savage, wanting courage, self-respect, and modesty.

If we examine the neighbouring people of the long slip of land which the Laplanders inhabit, we shall find they have no relation whatever with that race, excepting that of the Ostiacks and Tongusians. The Samoiedes and the Borandians having no resemblance with the Russians, nor have the Laplanders with the Finlanders, the Goths, Danes, or Norwegians. The Greenlanders are alike different from the savages of Canada. The latter are tall and well made; and though they differ very much from each other, yet they are still more infinitely different from the Laplanders. The Ostiacks seem to be Samoiedes, something

blood ; and when he felt the hour of his dissolution approaching, he would, like the father of Hannibal, take his children to the altar, and swear them to eternal hostility against the invaders of their country's freedom."

"Colonel O'Donnel (in a maiden speech) observed, had he not been determined to oppose so infamous a measure, previous to his coming down to that house, the able and spirited arguments used that night by the opposers of a Legislative Union, would make him anxious to have his name enrolled with such a glorious band of patriots. On one side he saw opposing the measure, the landed interest, the talents, and the integrity of the nation : on the other side, he beheld it supported by placemen and pensioners ; few only indeed excepted. Should the legislative independence of Ireland be voted away by a parliament, which was not competent thereto, he should hold himself discharged from his allegiance ; the constitution would be violated, and he would join the people in preserving their rights : he would oppose the rebels in rich clothes with as much energy, as he ever had the rebels in rags."

"Mr. French observed that, scarcely allowed time to breathe after having suppress-

ed a cruel and unnatural rebellion, they were called upon to decide on a question of unparalleled magnitude ; and any decision on that great point would be in his mind premature, till the wishes of the great body of the people were fully and sufficiently known ; without their consent either expressed or implied by their acquiescence, the legislature ought not, they had no right to make a radical change in the constitution. 'The people had not yet had time to make their sentiments known ; some few counties had indeed instructed their representatives ; the northern counties were silent ; the south and west were silent. The Presbyterians in the north, and the Roman Catholics in the south and west, a numerous and respectable part of the community, had not yet declared their sentiments ; they seemed to hold back with a respectful deference, till they should understand the subject better.'

“Mr. Gratlin said, that the right honourable gentleman proposed a counter-revolution, as if he were to bring in a bill to depose the House of Hanover, and re-establish that of Stuart : he proposed to restore the domination of the British parliament, which abdicated Ireland, and to depose the Irish parliament that had saved her ; grounding the proposition on the opportu-



nity, the weakness, the divisions, and the martial law of the country ; but concealing these grounds, because a disclosure of them would display the real character and perfidy of the measure, and professing to introduce it on another ground, namely, the wishes of the country, as mis-stated and mis-represented by the servants of the crown. In this proposition, the minister had gigantic difficulties to encounter. It was incumbent upon him to explain away the tyrannical acts of a century ; to apologize for the lawless and oppressive proceedings of England, for a system which had counter-acted the kindness of Providence towards Ireland, and had kept her in a state of thralldom and misery ; to prove that the British parliament had undergone a great change of disposition ; to disprove two consequences, which were portended by the odium of the Union and the increased expenses of the empire, namely, a military government for a considerable time, and, at no very distant period, an augmentation of taxes : to deny or dispute the growth of the prosperity of Ireland, under the maternal wing of her own parliament ; to controvert the sufficiency of that legislature for imperial purposes or commercial objects, though facts were against him ; and to explode or recal his repeated

declarations in its favour. In short, he had to prove many points, which he could by no means demonstrate ; and to disprove many, which might be forcibly maintained against him. It was, moreover, singular to behold the man, who denied the right of France to alter her government, maintaining the omnipotence of the parliament of Ireland to annul her constitution.

“ He then urged the very serious importance of the question. It was not such as had formerly occupied their attention : not old Poynings, not peculation, not an embargo, not a Catholic bill, not a reform bill—it was their being—it was more, it was their life to come—whether they would go to the tomb of Charlemont and the volunteers, and erase his epitaph, or whether their children should go to their graves, saying, ‘ A venal, a military court attacked the liberties of the Irish, and here lie the bones of the honourable men, who saved their country.’ Such an epitaph was a nobility which the king could not give to his slaves ; it was a glory which the crown could not give to the king.”

## DEPARTMENT II.



Brief remarks on the importance of the science of physiognomy; with appropriate extracts from the works of the celebrated Lavater. Particularly intended as a guard to young people, while choosing matrimonial or mercantile partners, and travelling companions.



### DEDICATION.

*To the young people of the United States of both sexes, this department is most respectfully inscribed; with the most earnest desire that it may be rendered particularly useful to them: by their humble servant,*

THE AUTHOR.

Most people will at first glance, condemn these remarks on physiognomy, and boldly assert, that "it never can be a science." For my part, I have no more doubt of the reality of the science of physiognomy, than I have of my existence. We will briefly suggest a few thoughts, in support of this belief. And first, I would ask the intelligent reader who disbelieves physiognomy, whether, or not, certain faces at first sight, does not strike him with admiration, or disgust; confidence or suspicion? Does not even the rustic, who does not know the etymology of the word Physiognomy, exclaim,

at the first glance of a thief, “that man has a roguish look? Does not the misanthropist, the philanthropist and the religionist, (although they pretend to disbelieve the science) judge according to their feelings concerning physiognomy? most assuredly they do. Nature, in spite of their prejudice and ignorance, impresses physiognomical sensations on the mind of every child of man, for the most benevolent purposes, to wit; that they may know a friend, and avoid an enemy. Yea, even the brute creation, and the feathered tribe, are endowed with physiognomical sagacity. What else is it, that causes the innocent dove, to fly precipitate at the approach of a hawk, and seek refuge in the recesses of some cavern, while its little heart beats against the rock on which it is sitting? What else causes the rat, to shun the presence of the cat; and makes the generality of quadrupeds run at the sight of a lion? Even the insect knows its friend, and shuns its foe; and the infant smiles to see one face, and cries to see another. Why does the hypocrite assume a sanctimonious countenance; but to counteract the physiognomical sensations, which nature has bountifully implanted in the mind of man, in order that he may avoid imposition? Then since man is endowed

with this advantageous capacity, for the most valuable purposes, why should he so far oppose his own interest and happiness, as to condemn without investigation, a science calculated to enable him to avoid the most deadly evils, losses, and privations? Surely, as heaven has blessed man, both with the power and opportunity to obtain the most valuable wisdom, it is his indispensable duty to embrace the sacred boon, and be thankful to our divine benefactor for the same. If indeed "the proper study of mankind is man," and if man is a social being, and mutual intercourse a necessary consequence of his nature, then most assuredly some knowledge of the science of physiognomy is necessary, that he may avoid not only imposition but destruction. To point out the many advantages of this science, would require a folio volume, when even the portion of physiognomical sensation, with which every man is born, enable them (though in opposition to their prejudices and prepossessions) to shun the most deleterious associations. The use of this science is therefore to co-operate with nature in teaching men with more certainty, at first sight, how to choose a friend and shun a foe, before premature and precipitate connexions are formed,

which often end in total ruin. Is it possible that any man can form so contemptible an opinion of the God of nature, as to suppose that he has given him the most astonishing penetration; by which he becomes a proficient in sciences the most profound, and arts the most difficult; by which he can trace out the paths and measure the diameters of the comets, and ascertain the annual and diurnal motion of the earth, as well as the periodical revolutions of the planets; by which he can, with a good telescope, view even the satellites of Saturn, and calculate, with the utmost accuracy, the eclipses of our sun and moon through revolving ages: I say, does our gracious Creator thus endow man with such intellectual faculties, as thus to read the book of creation with facility, and at the same time deny him the power of reading the open book of the human countenance, and thereby to distinguish between his friend and foe? For my own part, I do not pretend to be even the fragment of a physiognomist, although I believe that the science may be brought to as great perfection by the ingenious as any other science, mathematics excepted. I have made remarks on the human countenance which have proved correct; but I have been many times mis-



taken in my judgment.\* I will therefore, in the room of my own remarks, substitute the judicious remarks of my master, the greatest physiognomist that ever lived, I mean the celebrated J. C. LAVATER, after I have suggested a few miscellaneous thoughts by way of illustration.

And first, I would address a word to thee, O youthful reader ! which will be like a beacon to guard thee from the rocks on which millions of the giddy, the volatile, and the gay have been shipwrecked. I would particularly advise you to gain a competent knowledge of the science of physiognomy, in order that you may be enabled at the first glance, to avoid many enemies in your journey through life, but particularly three, to wit ; a dangerous travelling companion, a dishonest mercantile partner, and, above all, a scolding and incontinent matrimonial help meet. By neglecting this precaution, many, both young and old, have been robbed and sometimes murdered on the high-way ; others have been swindled

\* Had I fifteen years ago possessed the same physiognomical knowledge which I now possess, as diminutive and imperfect as it certainly is, I would have saved myself from many an aching heart, from shedding many a silent and sorrowful tear, and from losing many a hundred dollars,

out of their all, by villians professing friendship and gaining the confidence of young unsuspecting men, and riggling themselves into co-partnership with them; whereas, had they paid the least attention to their physiognomy, they might have avoided being legally robbed with their eyes open. But the greatest evil under the sun, is a premature, precipitate, and injudicious marriage.

My dear youth, could I point out the thousands, both male and female, who have been brought to present and eternal ruin by making a bad matrimonial choice, you would weep and tremble by turns; shun therefore female affectation, irritability and incontinence, as you would a rattlesnake, at the first glance. These remarks are only adapted to modest, unassuming, virtuous young men, who too generally fall victims to female cupidity, and artificial blandishments. The rake reformed, or unreformed, does not need these admonitions. A reformed rake once informed me that he used to make his boast of violating fifty young women in a town where he lived, and but two of them had the least immodest appearance, but passed for pure virgins. I did not doubt the assertion, because the person was, at the time he made it, a religious character, and

preached the gospel. In this manner libertines corrupt virgin innocence, who, in their turns, impose upon the unsuspecting integrity of innocent young men. Reject therefore, the most beautiful countenance, if affectation, irritability, or wantonness, is written thereon. Let mediocrity of personal charms and purity of mind, be the objects of your choice. Depend not upon your physiognomical knowledge in your choice of a wife ; but be cool, be calculating, be slow ; make every inquiry into the character, and particularly the temper of your intended. For it would be better for you that you never had been born, than to be united to a vixen, alias a scolding wife. Where is the sweetness of honey when he who tastes it is stung by a thousand bees ? Where is the beauty of the rose when surrounded with thorns ? Where is the utility of a palace, when it is rendered a prison ? Where is the use of riches, when they only chain us in golden chains ? What value is a home, when it is a hell upon earth ? Where is the excellence of a beautiful woman, if she is a tyrant ? O dear innocent youth, easy to be won, throw not thyself into the arms of a female companion, too hastily and untried. Beauty, combined with artificial modesty, may easily

deceive thee to thy ruin. Take council of age and experience, before you enter into the bonds of matrimony. If a girl who is not worthy to become your second self, has not yet appeared, be patient, you shall find her at the proper hour; better patiently wait a few years, and get a beautiful girl with an angelic mind, than to be precipitate in your choice, and unite your destiny with a woman, with a handsome form without, but a devil within. To be united to the first is heaven, to the last is hell. A beautiful, modest, intelligent, docile woman, is the noblest work of God, and the greatest earthly treasure he can bestow on man. I would paint the excellency of such a character, in order to stimulate my young reader to choose such, and none but such, for a conjugal partner. Being found she will attract thee to herself. The brilliancy of her eyes will charm thee, the music of her voice will temper thy impetuosity, but above all, her intelligent and comprehensive mind, stored with the varieties of polite literature, will be a source of amusement, and a fund of pleasurable information. Permit me to recapitulate the sentiment; her personal charms will delight thee, her intellectual beauties will benefit thee, and her unadulterated love, will sooth

thy sorrows and counterpoise the incidental misfortunes of life. I will dwell a little longer on this interesting subject, for interesting it most assuredly is, although millions of men will not believe it so. What else is the cause of so many miserable matches between the sexes. Is not this credulity, the fundamental cause of so many amiable women being united to brutes of men; and mild, sentimental, innocent virtuous men, being joined to tyrannical women, whose countenances, (though beautiful) at first glance, declare, even to the imperfect physiognomist, that their hearts are impregnated with choler, irritability, caprice and petulance, affected, unimpassioned, stony, insipid? An intelligent man can have no more social intercourse with such a woman, (and too many such there are) than he can with his dog, and as for corporal gratification, he soon will be disgusted with that. Can a man embrace a serpent that is continually stinging him to the heart, can he enjoy the embrace of a beautiful woman, when her tongue is kindled with the fire of hell, and when those impetuous and boisterous passions have destroyed the last germ of his domestic tranquillity, and earthly happiness? Ah! my dear young, inexperienced, unsuspecting reader, it is ut-

terly impossible for me to delineate the thousandth part of the miseries in time and eternity, resulting from premature and precipitate marriages ; could I exhibit to your intellectual view, the thousands who have inconsiderately precipitated themselves into the bottomless gulph of domestic misery, which has been so intolerable, as to cause them to commit suicide in order to escape therefrom, and in addition to this tragical view, could I exhibit the tens of thousands, male and female, who have murdered their companions in order to get shut of them, you would acknowledge that the ardent, the tenfold solicitude I manifest, in warning you of this fatal rock, on which millions such as you, have been shipwrecked, is neither ill-timed, impertinent, much less unnecessary. I have guarded the innocent female, or endeavoured to guard her against the attacks of libertines, in a book\* of 324 pages. And I have a long time desired an opportunity, also, to guard the innocent, modest, unsuspecting young men, against the attacks of beauty in disgrace, as well as external beauty combined with eternal tyranny ; and indeed, these simple desultory untranscribed stric-

\*The Excellency of the Female Character Vindicated.



tures on physiognomy, are the offspring of that desire. Those monsters in human form, those pests of society, those auxiliaries of hell, the seducers and traduceers of female innocence, and unsuspecting beauty, are the primary cause of the mountains of domestic misery, too observable in the world. They ruin female virtue, corrupt, by their infernal arts, the innocent and modest young woman, and metamorphose her to a she fiend; who in her turn, corrupts modest unsuspecting young men, or ensnares them to their ruin. Should you, alas! fall into her snares, you will find to your sorrow that the half of the misery you will endure has not been told you.

To tell your sorrow, or your grief to paint,  
The muse's highest notes appear too faint.

Therefore behold the dreadful gulph before you and beware; appropriate then, I beseech you, a few of your leisure moments to the study of physiognomy: it will be both a pleasurable and profitable employment. By this means you will be enabled to shun female policy, the beautiful virago, and beauty in disgrace, (alias beauty unchaste) at first glance, because often an after remedy comes too late. What I have said to young and modest females in re-

ference to libertines, I now say to modest young men, relative to wanton, as well as tyrannical female beauties ; “ give them not your company in private, nay, not for one minute,” for most undubitably they will enchant, they will bewitch, they will ensnare you, even before you apprehend yourself to be in danger ; with the same facility, adepts at seduction ensnare the heedless silly virgin. O that this friendly caution may stop some young man from plunging himself into domestic misery, matrimonial war, and worse than Algerine slavery ; as for libertines, there is no danger of their being cheated by beauty in disgrace, although they may be by beauty combined with tyranny. To elucidate this assertion, I will mention the reformed rake, of whom I have already spoken. After deceiving so many innocent females by his hellish arts, and particularly by the promise of marriage, he at last found an amiable woman, who repulsed him with scorn ; he admired her magnanimous virtue more than her personal or intellectual charms, and married her, she proved an excellent wife ; about three years ago, she departed this life, and in nine months after, he married another young woman. The first time I beheld her, I at once read in

her countenance, beauty, mildness, docility, and intelligence ; when, with amazement, I intellectually exclaimed, “ and is it possible, that this man has got again, so amiable a partner, who has done so much injury to the sex, while many thousands of innocent, virtuous, worthy men, are doomed to linger out life in perfect domestic misery, on the sole account of the base and boisterous passions of their tyrannical wives !” What more can I say, O young man, to guard you against domestic misery, which is in miniature, what a civil war is in magnitude. In order to exhibit its deformity, shall I again contrast it with conjugal felicity, which is the greatest blessing man on earth can know. O that I could inspire you with a laudable ambition, not only to shun this misery, but to enjoy this felicity. Some men marry for money, hence richly merit their misery, and they find to their cost, that the leprosy of the Assyrian general Naman, is inseparably connected with his wedges of gold. And poor comfort is it for such wretches to be imprisoned in a palace, and perched up in a golden sorrow.

The most abandoned libertines are they  
 Who to the love of money fall a prey,  
 And nought avails the "husband's" specious name,  
 A man so married is the sex's shame.

In preference to a beautiful vixen, an affected ignoramus, or a charming wanton, with a jewel hung on every hair on her head, and seated on a throne of gold in a palace of ivory, give me female beauty combined with modesty, docility and intelligence, in a homespun dress of linsey and woolsey, and seated at her spinning wheel in a rural cottage, by the side of some green hill; for this is the abode of vernal tranquillity and domestic happiness. Such a woman is calculated to sweeten the unavoidable bitter of life; her soft delicate hand will raise you from the pit of despondency, the affectionate look of a noble, intelligent, beautiful woman, can calm the sorrows of your heart, her eloquent conversation can wile away the tedious hours of life, and make even the melancholy moments smile. While the social, the sympathetic, the heavenly tear of pity steals from her own eye, more precious than the brightest gem of Golconda, she will kiss the tear of regret from yours; she will support you under the most corroding cares; in her faithful bosom you will find a vent for the

sorrows of your bursting heart. When the foul mouth of calumny has belched out its venom on your good name, abroad in the world; when your well-meant endeavours for the public weal is ridiculed and hissed at; go home! go home! to your bosom friend, your pious partner; she will pour the oil of comfort into your wounded mind, and hush your heart rending sighs, by one single sentiment, viz. "if the sons of slander called our precious Saviour Belzebub, shall we repine. See the voice of slander does not even stick to the skirts of your coat, words are wind, therefore mind them not. Seek refuge in the bosom of God, and submit your cause to him, who, when all shall forsake you, or you forsake all, will prove a friend that will stick closer than a brother." Seek then, oh! juvenile reader, such a companion as this, a spotless virgin, all innocence, all intelligence, all love, all worthy. In her black, her brilliant, her smiling eyes may be read the candour and generosity of her heart, her large arched forehead, plainly denotes a capacious mind, her compressed eyebrows bespeak her understanding, her gentle outlined nose shews refined taste, her placid and pleasing lips point out the complacency and docility of her nature. But why do I

attempt to describe so much goodness, grace and intelligence, it may be conceived, but can never be expressed, even by a Lavater. Such a woman is not only calculated to be a source of consolation, admiration and information to a virtuous man, because in her comprehensive mind, he finds a balm for his intellectual wounds, and a cordial for his fear; but her noble beautiful countenance beaming with dignity and grace, inspires not only love, but reverence, not only admiration, but also veneration. She looks down lust and inspires a nobler rapture, which is in minority, what that is in maturity, with which the first born sons of heaven embrace. I have pointed out the outlines of the character of a woman calculated to make you happy, in order to stimulate you to seek, to find, to enjoy her. Seek her for she may be found. But O beware of those who affect every look of modesty and docility, though destitute of both. Turn, O turn with disgust from the beauties most admired in this degenerate age; “turn from the wretched pride of their silence, their measured affectation of speech, the haughtiness of their eyes, arrogantly overlooking misery and poverty, their authoritative nose, their languid unmeaning lips, relaxed by contempt, bitten by



artifice and malice ; from the stiffness and haughtiness of their walk ; from their bold assuming look, from their wanton glances, and more wanton dress : finally, turn with contempt from their contemptible vanity, barefaced flattery and unmeaning politeness. If you suffer yourself to be ensnared and degraded by such a continuance, after reading these friendly admonitions, which has no other end in view but your happiness, surely you deserve to suffer ; every intelligent person must pity and despise your wretched choice. Let no person say or insinuate that I depreciate the female character ; nothing can be more false. I have passed the highest possible encomium upon it by asserting, that “ a virtuous, intelligent, beautiful woman, is the noblest work of God : ” but a vixen, however beautiful, I contend is an abortion.

### THE EXCELLENCY OF WOMAN.

“ Who in this world of care and strife  
Doth kindly cheer and sweeten life,  
As friend, companion, and as wife ?

’Tis Woman.

Who, by a thousand tender wiles,  
By fond endearments and by smiles,  
Our bosom of its grief beguiles ?

’Tis Woman.

From whence do all our pleasures flow ;  
 Who draws the Scorpion sting of woe,  
 And makes the heart with transport glow ?  
'Tis Woman !

Who of a nature more refin'd  
 Doth soften man's rude stubborn mind,  
 And make him gentle, mild, and kind ?  
'Tis Woman !

When hours of absence past, we meet,  
 Say, who enraptur'd, runs to greet  
 Our glad return, with kisses sweet ?  
'Tis Woman !

Who, in a word, a touch, a sigh,  
 The simple glancing of her eye,  
 Can fill the soul with ecstasy ?  
'Tis Woman !

Eden she lost ensnar'd to vice ;  
 But well has she repaid its price,  
 For earth is made a paradise  
By Woman !"

Language is not sufficiently sonorous to describe the excellency of a beautiful woman, uncontaminated by libertinism, affectation, vanity, and much less the base and boisterous passions ; nay, if all the languages in the world were to lend me words, yet could I not point out the miraculous nature, superb symmetry and intellectual illumination of such a woman. In her, the study, the genius, the most beauti-

ful architecture of the sovereign beauty is exhibited in miniature. And if it be impossible to delineate her personal charms, how is it possible to display the charms of her capacious and comprehensive mind, which is the repository of all the social and sentimental virtues; of benevolence, commiseration, humility, sanctity, but above all the supreme and super-eminent love of God? Yes, her pure, her pious, her fervent affectionate heart, is a temple where he delights to dwell. I recollect, when a youth, of sailing in shallow but most translucent water, the bottom of which was intersected with beds of coral, whose brilliancy, though beneath, I could see glittering through the pellucid waves; even so it is with that beautiful and brilliant jewel, the heart of such a female. The fair flower of the soul, planted in such a beauteous body, displays by a noble benevolent countenance its intrinsic value, its purity, its devotion, like the morning sun darting his horizontal beams through chequered clouds, all fringed with gold. If we look through these beautiful dappled clouds, we recognize the more brilliant sun. Thus the ingenious physiognomist through a beautiful countenance, can discern the more beautiful qualities of a noble soul, which

may be called an angel in embryo. An illustrious soul shining through a benevolent and charming countenance, is to the pious physiognomist the sure and certain presage of celestial glory and supreme beatitude. This is by no means a theatrical exhibition ; there are such personal charms, such intellectual jewels to be found. I would observe to the anti-physiognomist, that these remarks are more philanthropic, than physiognomical. They are simply meant to stimulate my youthful reader, even though he should be my greatest enemy, to avoid (of all misery in this miserable world, the greatest) domestic misery, by making a judicious matrimonial choice. Yes, even my greatest enemy, I can truly say, I would take peculiar delight in snatching from misery so fatal, so perpetual, so profound. And I do solemnly declare, that I do not know any means more calculated to guard a modest, innocent, unsuspecting youth, from matrimonial misery ; (for they only are most exposed to the arts of female policy, and beauty contaminated by libertinism) than a competent knowledge of the science of physiognomy. I do not pretend to be a practitioner, much less a proficient in this science : yet, with the simple physiognomical sensations, with which nature

has impressed my mind, I could venture my all on my opinion, of certain countenances. Although I despise gasconading, yet I will mention an incident which will illustrate the antecedent assertion. Walking one day in the street, I inadvertently was struck with a most beautiful female countenance. By one superficial glance I took, as I passed by, I recognised the most prominent traits of boisterous irritability. Her dictorial eyebrows, authoritative nose, arrogant and piercing eyes, the affectation of her measured steps, all conspired at once to convince me she was a beautiful tyrant; which caused me mentally to exclaim, as I passed along, "pity the man that is ever united to you." Some time after this, I happened to see this very woman in a rage with her neighbour, manifesting all the boisterous irritability I had previously recognised in her countenance while in a composed frame. I was likewise informed that she had been married to a very amiable young man of property and genteel connexions, but that her violent temper and abuseful tongue, drove him from home to seek refuge in a tavern, where he drank strong liquor to drown his grief, and thus became a drunkard.

When his miserable wife, the cause of his misery, left him in the gulf of ruin, which was actually the case at this time. I might mention other physiognomical anecdotes, to illustrate our argumentation, but no anecdote, however pointed, can express, no imagination can conceive, the dreadful fatality of injudicious matrimonial alliances. The discord and confusion of the damned, are in their habitations, which are erected on the suburbs of hell, if I may be allowed to use the hyperbole. Mark the contrast between such a habitation and the abode of connubial affection, and domestic tranquillity, and may it, dear young reader, be deeply impressed on your mind. Approach the happy, the tranquil family, that you may first prize, then diligently seek, lastly find the same happiness. See the sweet little cherubs, the pledge of conjugal love, climbing their father's knees, to share the envied kiss ; here you will hear the voice of the soul proceeding from the lips of the body. Falsehood, affectation, distortion, vanity, are not to be found here. Truth, candour, beauty, innocence, and devotion, are observable at the first glance. Their associates are few, but faithful ; their happiness consists in promoting each other's happi-



ness, and alleviating the miseries of mankind, as far as their influence extends. He must, indeed, be void of every noble feeling, who can enter this family and not feel emotions of affection and veneration; yes, he must be possessed with an evil spirit, who is not delighted on entering the habitation which is entered by the angels of heaven with delight.

#### A WORD TO YOUNG WOMEN.

Although I have already said all that I could say in my "Female Character vindicated" in order to defend the innocent unsuspecting virgin from the too successful innovations of libertinism, yet I cannot let the present opportunity slip, without addressing a few words to them once more. Fly therefore the company of a rake, as you would the approach of a poisonous reptile. Any young woman who gives her company in private to such a character, if she preserves her chastity unviolated, which I think almost impossible, she undoubtedly sacrifices her reputation. "Never fear" has been the forerunner of the disgrace and infamy of many a respectable man's daughter. Girls who are too self-confident in their own strength, are always most

easily seduced. Their only safety consists in precaution. A prudent girl should not admit any suitor till she carefully examines his character, habits and natural disposition. An artful libertine, when he casts his vuture's eyes upon a beautiful, amiable, virtuous young woman, that attracts his amorous solicitude, he immediately assumes the demeanour of a prudent and modest man; as he well knows if he appears in his real character, he will be rejected with scorn: he of course, pays his addresses to his intended victim, proposes marriage, professes much attachment, and vows eternal constancy and love. He easily gains the affections of the innocent unsuspecting girl; she loves him to distraction. Then, and not till then, will he attack her virtuous intentions; still keeping his real character out of view. As he has gained her confidence, he retains it till he has destroyed her peace or virtue. She thinks it impossible so much apparent goodness and tenderness can be affected; he raises obstacles and objections to the matrimonial alliance, at least for the present; but swears by the bible and by all that is sacred, that he will prove faithful to the hour of his death; and that they are in reality married in the sight of heaven; and

that when circumstances will admit, it shall be consummated by a minister. Under such temptations is it any wonder that thousands of innocent and unsuspecting females, are sunk in the sink of premature prostitution?

If any of my readers are acquainted with parents who have silly and self-confident daughters, or young women who have sly or insinuating suitors, I would humbly and most earnestly beseech them to present my "Female Character vindicated" to them for their serious investigation, and particularly I would wish to inculcate on the minds of my fair readers, one truly important lesson; which is, to view with horror, and repulse with magnanimity and scorn, the man who makes the smallest attack on your virtue. Let it shock you with the quickness of electricity, and let the repulse be instantaneous, and the battle is won. But alas! how many thousands of unsuspecting, unconscious, and virtuous females, have been ruined by neglecting this precaution. The lover or suitor, first appears with diffidence and conscious shame, to assault the delicacy of the silly fair one. She repulses him indeed with gentle reproof, but not with suitable indignation and horror of heart,

and her pusillanimity only tends to render still more invincible the guilty intentions of the amorous lover. Her coyness, in short only tends to inflame his unhal-  
 lowed passions to the highest pitch of voluptuous delirium. The sequel verifies the proverb, "give an inch and he will take an ell." And I will be bold to affirm, that such a man, though his intentions, affections, and resolutions, be ever so ardent, disinterested and sincere, towards the girl he ruined, prior to that tragical event, yet posterior to it, his good intentions and resolutions will be eventually vanquished, and nothing, I am confident, not even the loss of fortune, friends and health, or even life itself, will so effectually annihilate the love that man entertains, as imprudence and immodesty on the part of that woman ; and this is very natural. If I love a woman ardently and affectionately, and really intend to make her my wedded wife ; if that woman will allow me, previous to the matrimonial alliance, to take liberties incompatible with her chastity—this imprudence on her part destroys all confidence on mine ; and consequently, vanquishes my love, though not my pity : for I must believe, indeed I cannot help believing, that she would give another per-

son, under the same circumstances and with the same opportunity and importunity, the same liberties she gave to me ; and she is not, of course a fit person for an honourable man's wife : and indeed, I could not marry her without sacrificing my future mental and domestic peace ; for I never could have real confidence in her ; and consequently, jealousy would be always on the most trivial occasions, lifting up its distracted head, and with the keenest pangs imbittering my future days. Hence

“ The heedless girl who stoops to guilty joys,  
A man may pity but he must despise.”

This friendly caution may save some innocent girl from premature prostitution, and enable her to shun not only present but eternal woe. For it is a lamentable, as well as a stubborn fact, that seduction is the parent of millions of private prostitutes, who cheat many an innocent man to his ruin ; and thousands of public ones, who are a disgrace to their own sex, and the curse of ours. And which irresistibly impels hundreds of amiable young women of delicate honour and susceptible imaginations (like Lucretia) after their fall from virtue, to seek an asylum in suicide, or die of a broken heart. O how great must the criminality of those

parents be, who, while they lavish hundreds of dollars, to purchase novels and fashionable dresses for their daughters, would not give one cent for a book that would defend them from seduction, infamy and ruin. However, I trust there are some reasonable parents, who will at once see the importance of these familiar and friendly remarks, and will encourage their children to peruse them.

Let the mother only read the two antecedent pages to her daughter, and if she is not unchaste in her heart, it will be a sufficient warning to her. And to the young, prudent unsuspecting woman, who has a deceitful lover, let her only read those pages to him, and his enchantments will be instantly broken. As the charm of the speckled serpent is broken by the firing of a gun, before whose open mouth, the innocent golden bird was hopping, ready every moment to be devoured by the fascinating reptile. The parents who despise this admonition, must surely be either rogues, or fools ; and no tongue can express the magnitude of the evils existing in society through their folly, neglect, and indifference ; millions of unhappy, and unsuspecting females have been ruined, soul and body, through paternal neglect, and maternal imprudence.



“The freedom of discussion, which had taken place, had given great offence to gentlemen on the treasury bench; they were men of nice and punctilious honour, and they would not endure that any thing should be said which implied a reflection on their untainted and virgin integrity. They threatened, said he, to take down the words of an honourable gentleman who had spoken before him, because they conveyed an insinuation: and he promised them on that occasion, that if the fancy for taking down words continued, he would indulge them in it to the top of their bent. He was determined to keep his word with them: he would not insinuate, but directly assert, that base and wicked as was the object proposed, the means used to effect it had been more flagitious and abominable! Did they choose to take down his words? Did they dare him to the proof? He had been induced to think that they had at the head of the executive government in that country, a plain honest soldier, unaccustomed to and disdaining the intrigues of politics, and who, as an additional evidence of the directness and purity of his views, had chosen for his secretary a simple and modest youth, (*Puer ingenui vultus ingenuique pudoris*) whose inexperience was the voucher of his innocence;

yet was he bold to say, that during the viceroyalty of that unspotted veteran, and during the administration of that unassuming stripling, within the last six weeks, a system of black corruption had been carried on within the walls of the castle, which would disgrace the annals of the worst period of the history of either country. Did they choose to take down his words? He needed to call no witnesses to their bar to prove them. He saw two right honourable gentlemen sitting within those walls, who had long and faithfully served the crown, and who had been dismissed, because they dared to express a sentiment in favour of the freedom of their country. He saw another honourable gentleman, who had been forced to resign his place as commissioner of the revenue, because he refused to co-operate in that dirty job of a dirty administration: did they dare to deny this? ‘I say that at this moment the threat of dismissal from office is suspended over the heads of the members, who now sit around me, in order to influence their votes on the question of this night, involving every thing that can be sacred or dear to man: do you desire to take down my words? Utter the desire, and I will prove the truth of them at your bar. Sir, I would warn you against the con-

quences of carrying this measure by such means as this, but that I see the necessary defeat of it in the honest and universal indignation which the adoption of such means excites: I see the protection against the wickedness of the plan in the imbecility of its execution, and I congratulate my country, that when a design was formed against their liberties, the prosecution of it was entrusted to such hands as it is now placed in.' He then entered into a very wide range of the subject, which he most violently reprobated, and bitterly inveighed against the British minister for having acted insidiously towards his friend and ally in the hour of her calamity and distress. At a moment when Ireland was filled with British troops, where the loyal men were fatigued and exhausted by their efforts to subdue rebellion; efforts, in which they had succeeded before those troops arrived, whilst their *Habeas Corpus* act was suspended, whilst trials by court martial were carrying on in many parts of the kingdom, whilst the people were taught to think, that they had no right to meet or to deliberate, and whilst the great body of them were so palsied by their fears, and worn down by their exertions, that even the vital question was scarcely able to rouse them from their lethargy: at a mo-

ment, when they were distracted by domestic dissensions: dissensions artfully kept alive as the pretext for their present subjugation, and the instrument of their future thralldom. He thanked administration for the measure. They were without intending it, putting an end to their dissensions. Through that black cloud, which they had collected over them, he saw the light breaking in upon their unfortunate country; they had composed dissensions, not by fomenting the embers of a lingering and subdued rebellion, not by hallooing the Protestant against the Catholic and the Catholic against the Protestant, not by committing the north against the south, not by inconsistent appeals to local or party prejudices: no, but by the avowal of that atrocious conspiracy against the liberties of Ireland, they had subdued every petty feeling and subordinate distinction. They had united every rank and description of men by the pressure of that grand and momentous subject; and he told them, that they would see every honest and independent man in Ireland rally round her constitution, and merge every other consideration in his opposition to that ungenerous and odious measure; for his own part, he would resist it to the last gasp of his existence, and the last drop of his

less ugly, and dwarfish, for they are small and ill formed.

All the Tartars have the upper part of the countenance very large and wrinkled, even in youth; the nose short and gross, the eye small and sunken, the cheeks very high, the lower part of the face narrow, the chin long and prominent, the upper jaw sunken, the teeth long and separated, the eyebrows large, covering the eyes, the eyelids thick, the face flat, their skin of an olive colour, and their hair black. They are of a middle stature and very strong and robust; have little hair which grows in small tufts, like that of the Chinese; thick thighs, and short legs.

The little or Nogais Tartars have lost a part of their ugliness, by having intermingled with the Circassians. As we proceed eastward, into free or independent Tartary, the features of the Tartars become something less hard, but the essential characteristics of their race ever remain. The Mogul Tartars, who conquered China, and who were the most polished of these nations, are, at present, the least ugly and ill made; yet have they, like the others, small eyes, the face large and flat, little beard, but always black or red, and the nose short and compressed.

Among the Kergisi and Tehremisi Tartars there is a whole nation, or tribe, among whom are very singularly beautiful men and women. The manners of the Chinese and Tartars are wholly opposite, more so than are their countenances and forms. The limbs of the Chinese are well proportioned, large and fat. Their faces are round and capacious, their eyes small, their eyebrows large, their eyelids raised, and their noses little and compressed. They only have seven or eight tufts of black hair on each lip, and very little on the chin.

The natives of the coast of New Holland, which lies in sixteen degrees fifteen minutes of south latitude, and to the south of the isle of Limor, are perhaps the most miserable people on earth, and of all the human race most approach the brute animal. They are tall, upright and slender. Their limbs are long and supple, their heads great, their forehead round, their eyebrows thick, and their eyelids half shut. This they acquire by habit in their infancy, to preserve their eyes from the gnats, by which they are greatly incommoded; and as they never much open their eyes, they cannot see at a distance,



at least not without they raise the head as if they wished to look at something above them. They have large noses, thick lips, and wide mouths. It should seem that they draw the two upper fore teeth, for neither man nor woman, young nor old, have these teeth. They have no beard; their faces are long and very disagreeable, without a single pleasing feature; their hair not long and sleek, like that of most of the Indians, but short black and curly, like that of the negroes. Their skin is black, and resembles that of the Indians of the coast of Guinea.

If we now examine the nations inhabiting a more temperate climate, we shall find, that the people of the northern provinces, of the Mogul empire, Persia, the Armenians, Turks, Georgians, Mingrelians, Circassians, Greeks, and all the inhabitants of Europe, are the handsomest, wisest, and best formed of any on earth; and that, though the distance between the Cachemire and Spain, or Circassia and France, is very great, there is still a very singular resemblance between people so far from each other, but situated in nearly the same latitude. The people of Cachemire are renowned for beauty, are as well formed as the Europeans, and have no

thing of the Tartar countenance, the flat nose, and the small pig's eyes, which are so universal among their neighbours.

The complexion of the Georgians is still more beautiful than that of Cachemire; no ugly face is found in the country, and nature has endowed most of the women with graces which are no where else to be discovered. The men also are very handsome, have natural understanding, and would be capable of arts and sciences, did not their bad education render them exceedingly ignorant and vicious; yet, with all their vices, the Georgians are civil, humane, grave, and moderate; they seldom are under the influence of anger, though they become irreconcilable enemies having once entertained hatred.

The Circassians and Mingrelians are equally beautiful and well formed. The lame and the crooked are seldom seen among the Turks. The Spaniards are meagre, and rather small; they are well shaped, have fine heads, regular features, good eyes, and well arranged teeth; but their complexions are dark, and inclined to yellow. It has been remarked, that in some provinces of Spain as near the banks of the river Biadossa, the people have exceedingly large ears."

We will now introduce the ingenious physiognomical remarks of Lavater. They are the result of ten years experience, and those who candidly compare them with countenances in real life, will find that he is, as I have affirmed, the greatest physiognomist that ever the world beheld. Would the anti-physiognomist take the trouble to view, even in the most superficial manner, his arguments in favour of the science of physiognomy, he would be abundantly repaid for his trouble.

## CHAPTER I.

### OF THE FOREHEAD.

I SHALL appropriate this and some of the following chapters to remarks on certain individual parts of the human body.—The following are my own remarks on foreheads.

The forming, height, arching, proportion, obliquity, and position of the scull, or bone of the forehead, shew the propensity, degree of power, thought, and sensibility of man. The covering or skin of the forehead, its position, colour, wrinkles, and tension, denote the passions and present state of the mind. The bones give the internal quantity, and their covering the application of power.

Though the skin be wrinkled, the forehead bones remain unaltered; but this wrinkling varies according to the various forms of the bones. A certain degree of flatness produces certain wrinkles; a certain arching is attended by certain other wrinkles; so that the wrinkles, separately considered, will give the arching; and this, vice versa, will give the wrinkles. Certain foreheads can only have perpendicular, others horizontal, others curved, and others mixed and confused wrinkles. Cup-formed (smooth) cornerless foreheads, when they are in motion, commonly have the simplest and least perplexed wrinkles.

I consider the peculiar delineation of the outline and position of the forehead, which has been left unattempted by ancient and modern physiognomists, to be the most important of all the things presented to physiognomical observation. We may divide foreheads, considered in profile, into three principal classes, the retreating, the perpendicular, and the projecting. Each of these classes has a multitude of variations, which may easily again be classed, and the chief of which are rectilinear; half round, half rectilinear, flowing into each other; half round, half rectilinear, interrupted; curve lined, simple: the curve lined, double and triple.

I shall add some more particular remarks, which I apprehend, will not be unacceptable to my readers :

1. The longer the forehead, the more comprehension, and less activity.

2. The more compressed, short, and firm the forehead, the more comprehension, firmness, and less volatility in the man.

3. The more curved and cornerless the outline, the more tender and flexible the character ; the more rectilinear, the more pertinacity and severity.

4. Perfect perpendicularly, from the hair to the eye-brows, want of understanding.

5. Perfect perpendicularly, gently arched at the top, denotes excellent propensities of cold, tranquil, profound thinking.

6. Projecting—imbecility, immaturity, weakness, stupidity.

7. Retreating, in general, denotes superiority of imagination, wit, and acuteness.

8. The round and prominent forehead above, straight lined below, and on the whole perpendicular, shows much understanding, life, sensibility, ardour, and icy coldness.

9. The oblique, rectilinear forehead, is also very ardent and vigorous.

10. Arched foreheads appear properly to be feminine.

11. A happy union of straight and curv-

ed lines, with a happy position of the forehead, express the most perfect character of wisdom. By happy union, I mean, when the lines insensibly flow into each other: and by happy position, when the forehead is neither too perpendicular, nor too retreating.

12. I might almost establish it as an axiom, that right lines, considered as such, and curves, considered as such, are related as power and weakness, obstinacy and flexibility, understanding and sensation.

13. I have hitherto seen no man with sharp projecting eye-bones, who had not great propensity to an acute exercise of the understanding, and to wise plans.

14. Yet there are many excellent heads which have not this sharpness, and which have the more solidity, if the forehead, like a perpendicular wall, sink upon the horizontal eye-brows, and be greatly rounded on each side towards the temples.

15. Perpendicular foreheads, projecting so as not immediately to rest upon the nose, which are small, wrinkly, short and shining, are certain signs of weakness, little understanding, little imagination, little sensation.

16. Foreheads with many angular, knotty protuberances, ever denote much vigorous, firm, harsh, oppressive, ardent activity and perseverance.



17. It is a sure sign of a clear, sound understanding, and a good temperament, when the profile of the forehead has too proportionate arches, the lower of which projects.

18. Eye-bones with defined, marking, easily delineated, firm arches, I never saw but in noble and in great men. All the ideal antiques have these arches.

19. Square foreheads, that is to say, with extensive temples, and firm eyebones, show circumspection and certainty of character.

20. Perpendicular wrinkles, if natural to the forehead, denote application and power; horizontal wrinkles, and those broken in the middle, or at the extremities, in general negligence, or want of power.

21. Perpendicular, deep indentings, in the bones of the forehead, between the eyebrows, I never met with but in men of sound understanding, and free and noble minds, unless there were some positively contradictory feature.

22. A blue vena frontalis, in the form of a Y, when in an open, smooth, well-arched forehead, I have only found in men of extraordinary talents, and of an ardent and generous character.

23. The following are the most indubitable signs of an excellent, a perfectly beau-

tiful and significant, intelligent, and noble forehead.

An exact proportion to the other parts of the countenance. It must equal the nose or the under part of the face in length, that is, one-third.

In breadth, it must be either oval at the top (like the foreheads of most of the great men of England) or nearly square.

A freedom from unevenness and wrinkles, yet with the power of wrinkling when deep in thought, afflicted by pain, or from just indignation.

Above it must retreat, project beneath.

The eye-bones must be simple, horizontal, and, if seen from above, must present a pure curve.

There should be a small cavity in the centre from above to below and traversing the forehead, so as to separate into four divisions, which can only be perceptible to a clear descending light.

The skin must be more clear in the forehead, than in the other parts of the countenance.

The forehead must every where be composed of such out lines as, if the section of one-third only be viewed, it can scarcely be determined whether the lines are straight or circular.

24. Short, wrinkled, knotty, regular,

pressed in one side, and sawcut foreheads, with interesting wrinkles, are incapable of durable friendship.

25. Be not discouraged so long as a friend, an enemy, a child, or a brother, though a transgressor, has a good, well proportioned, open forehead: there is still much certainty of improvement, much cause of hope.

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## CHAPTER II.

### OF THE EYES AND EYEBROWS.

**BLUE** eyes are generally more significant of weakness, effeminaey, and yielding, than black or brown. True it is, there are many powerful men with blue eyes; but I find more strength, manhood and thought, combined with brown than with blue.—Wherefore does it happen, that the Chinese, or the people of the Philippine Islands, are very seldom blue-eyed; and that Europeans, only, or the descendants of the Europeans, have blue eyes in those countries? This is the more-worthy of enquiry, because there are no people more effeminate or indolent than the Chinese.

Choleric men have eyes of every colour, but more brown, and inclined to green, than blue. This propensity to green is al-

most a decisive token of ardour, fire, and courage.

I have never met with clear blue eyes in the melancholic, seldom in the choleric; but most in the phlegmatic temperament, which however, had much activity.

When the under arch described by the eyelid is perfectly circular, it always denotes goodness and tenderness, but also fear, timidity and weakness.

The open eye, not compressed, forming a long acute angle with the nose, I have seldom seen, except in acute and understanding persons.

Hitherto I have seen no eye, where the eyelid formed a horizontal line over the pupil, that did not appertain to a very acute, able, subtle man: but be it understood, that I have met with this eye in very worthy men, but men of great penetration and simulation.

Wide, open eyes, with the white seen under the apple, I have often observed in the timid and phlegmatic, and also in the courageous and rash. When compared, however, the fiery and the feeble, the determined and the undetermined, will easily be distinguished. The former are more firm, more strongly delineated, have less obliquity, have thicker, better cut, but less skinny eyelids.

“The colours most common to the eyes are, the orange, yellow, green, blue, grey, and grey mixed with white. The blue and orange are most predominant, and are often found in the same eye. Eyes supposed to be black are only yellow, brown, or a deep orange; to convince ourselves of which, we need but look at them closely: for when seen at a distance, or turned towards the light, they appear to be black; because the yellow-brown colour is so contrasted to the white of the eye, that the opposition makes it supposed black. Eyes also of a less dark colour pass for black eyes, but are not esteemed so fine as the other, because the contrast is not so great. There are also yellow, and light yellow eyes, which do not appear black, because the colours are not deep enough to be overpowered by the shade.

It is not uncommon to perceive shades of orange, yellow, grey, and blue, in the same eye; and whenever blue appears, however small the tincture, it becomes the predominant colour, and appears in streaks over the whole iris. The orange is in flakes, round, and at some little distance from the pupil; but it is so strongly effaced by the blue, that the eye appears wholly blue, and the mixture of orange is only perceived when closely inspected.

The finest eyes are those which we ima-

gine to be black or blue. Vivacity and fire, which are the principal characteristics of the eyes, are the more emitted when the colours are deep and contrasted, rather than when slightly shaded. Black eyes have more strength of expression, and most vivacity, but the blue have the most mildness and perhaps are more arch. In the former there is an ardour uninterruptedly bright, because the colour, which appears to us uniform, every way emits similar reflexions. But modifications are distinguished in the light which animates blue eyes, because there are various tints of colour, which produce various reflexions.

There are eyes which are remarkable for having what may be said to be no colour. They appear to be differently constituted from others. The iris has only some shades of blue, or grey, so feeble, that they are, in some parts, almost white; and the shades of orange which intervene are so small, that they can scarcely be distinguished from grey or white, notwithstanding the contrast of these colours. The black of the pupil is then too marking, because the colour of the iris is not deep enough, and, as I may say, we see only the pupil in the centre of the eye. These eyes are unmeaning, and appear to be fixed and aghast.



There are also eyes, the colour of the iris of which is almost green ; but these are more uncommon than the blue, the grey, the yellow and the yellow brown. There are also people whose eyes are not both of the same colour.

The images of our secret agitations are particularly painted in the eyes. The eye appertains more to the soul than any other organ ; seems affected by, and to participate in all its motions ; expresses sensations the most lively, passions the most tumultuous, feelings the most delightful, and sentiments the most delicate. It explains them in all their force, in all their purity, as they take birth ; and transmits them by traits so rapid, as to infuse into other minds the fire, the activity, the very image with which themselves are inspired. The eye at once receives and reflects the intelligence of thought, and the warmth of sensibility. It is the sense of the mind, and the tongue of the understanding."

Again, "As in nature, so in art, the eyes are differently formed in the statues of the gods, and in heads of ideal beauty, so that the eye itself is the distinguishing token. Jupiter, Juno, and Apollo, have large, round, well arched eyes, shortened in length, in order that the arch may be the higher. Pallas, in like manner, has large

eyes ; but the upper eyelid, which is drawn up, is expressive of attraction and languishment. Such an eye distinguishes the heavenly Venus Urania from Juno : yet the statue of this Venus bearing a diadem, has for that reason often been mistaken, by those who have not made this observation, for the statue of Juno. Many of the modern artists appear to have been desirous of excelling the ancients, and to give what Homer calls the ox-eye, by making the pupil project, and seem to start from the socket. Such an eye has the modern head of the erroneously supposed Cleopatra, in the Medicean villa, and which presents the idea of a person strangled. The same kind of eye a young artist has given to the statue of the Holy Virgin in the church St. Carlo at Torso."

I shall quote one more passage from Paracelsus, who, though an astrological enthusiast, was a man of prodigious genius.

"To come to the practical part, and give proper signs, with some of their significations, it is to be remarked, that blackness in the eyes generally denotes health, a firm mind not wavering, but courageous, true, and honourable. Grey eyes generally denote deceit, instability and indecision.—Short sight denotes an able projector, crafty and intriguing in action. The squinting,

or false-sighted, who see on both sides, or over and under, certainly denotes a deceitful, crafty person, not easily deceived, mistrustful, and not always to be trusted; one who willingly avoids labour where he can, indulging in idleness, play, usury and pilfering. Small and deep sunken eyes are bold in opposition; not discouraged, intriguing and active in wickedness; capable of suffering much. Large eyes denote a covetous greedy man, and especially when they are prominent. Eyes in continual motion, signify short or weak sight, fear and care.—The winking eye denotes an amorous disposition, foresight, and quickness in projecting. The downcast eye shows shame and modesty. Red eyes signify courage and strength. Bright eyes, slow of motion, bespeak the hero, great acts, audacious, cheerful, one feared by his enemies.”

It will not be expected I should subscribe to all these opinions, they being most of them ill founded, at least ill defined.

#### THE EYEBROWS.

Eyebrows regularly arched are characteristic of feminine youth; rectilinear and horizontal, are masculine; arched and the horizontal combined, denote masculine understanding, and feminine kindness.

Wild and perplexed, denote a corresponding mind, unless the hair be soft, and then they signify gentle ardour.

Compressed, firm, with the hairs running parallel, as if cut, are one of the most decisive signs of a firm, manly, mature understanding, profound wisdom, and a true and unerring perception.

Meeting eyebrows, held so beautiful by the Arabs, and by old physiognomists, supposed to be the mark of craft, I can neither believe to be beautiful, nor characteristic of such a quality. They are found in the most open, honest, and worthy countenances.—It is true, they give the face a gloomy appearance, and perhaps denote trouble of mind and heart.

Sunken eyebrows, says Winkelmann, impart something of the severe and melancholy to the head of Antinous.

I never yet saw a profound thinker, or even a man of fortitude and prudence, with weak, high eyebrows, which in some measure equally divide the forehead.

Weak eye brows denote phlegm and debility, though there are choleric and powerful men who have them; but this weakness of eyebrows is always a deduction from power and ardour.

Angular, strong, interrupted eyebrows, ever denote fire and productive activity.

The nearer the eyebrows are to the eyes, the more earnest, deep and firm the character.

The more remote from the eyes, the more volatile, easily removed, and less enterprising.

Remote from each other, warm, open, quick sensation.

White eyebrows signify weakness; and dark brown, firmness.

The motion of the eyebrows contains numerous expressions, especially of ignoble passions, pride, anger, and contempt.

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## CHAPTER III.

### OF THE NOSE.

I have generally considered the Nose as the foundation or abutment of the brain.—Whoever is acquainted with the Gothic arch will perfectly understand what I mean by this abutment: for upon this the whole power of the arch of the forehead rests, and without it the mouth and cheeks would be oppressed by miserable ruins.

A beautiful nose will never be found accompanying an ugly countenance. An ugly person may have fine eyes, but not a handsome nose. I meet with thousands of beau-

tiful eyes before one such nose ; and wherever I find the latter it denotes an extraordinary character. The following is requisite to the perfectly beautiful nose :

Its length should equal the length of the forehead. At the top should be a gentle indenting. Viewed in front the back should be broad, and nearly parallel, yet above the centre something broader. The button at the end of the nose, must be neither hard nor fleshy, and its under outline must be remarkably definite, well delineated, neither pointed nor very broad. The sides seen in front must be well defined, and the descending nostrils gently shortened. Viewed in profile, the bottom of the nose should not have more than one-third of its length. The nostrils above must be pointed : below, round, and have in general a gentle curve, and be divided into two equal parts, by the profile of the upper lip. The sides or arch of the nose must be a kind of wall. Above, it must close well with the arch of the eye-bone, and near the eye must be at least half an inch in breadth. Such a nose is of more worth than a kingdom. There are, indeed, innumerable excellent men with defective noses, but their excellence is of a very different kind. I have seen the purest, most capable, and noble persons, with small noses, and hollow in profile ; but their



worth most consisted in suffering, listening, learning, and enjoying the beautiful of imagination; provided the other parts of the form were well organized. Noses, on the contrary, which are arched near the forehead, are capable of command, can rule, act, overcome, destroy. Rectilinear noses may be called the key-stone between the two extremes. They equally act and suffer with power and tranquillity.

Boerhaave, Socrates, Laïresse, had, more or less, ugly noses, and yet were great men; but their character was that of gentleness and patience.

I have never yet seen a nose with a broad back, whether arched or rectilinear, that did not appertain to an extraordinary man. We may examine thousands of countenances, and numbers of portraits of superior men, before we find such a one.

These noses were possessed, more or less by Raynal, Faustus Socinus, Swift, Cæsar, Borgia, Clepzecker, Anthony Pagi, John Charles von Enkenberg (a man of Herculean strength) Paul Sarpi, Peter de Medices, Francis Caracci, Cassina, Lucas van Leyden, Titian.

There are also noses that are not broad backed, but small near the forehead, of extraordinary power; but their power is rather elastic and momentary than productive.

The Tartars generally have flat indented noses; the negroes broad, and the Jews hawk noses. The noses of Englishmen are seldom pointed, but generally round. The Dutch, if we may judge from their portraits, seldom have handsome or significant noses. The nose of the Italian is large and energetic. The great men of France, in my opinion, have the characteristic of their greatness generally in the nose; to prove which, examine the collection of portraits by Perrault and Morin.

Small nostrils are usually an undubitable sign of unenterprising timidity. The open, breathing nostril, is as certain a token of sensibility, which may easily degenerate into sensuality.

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## CHAPTER IV.

### OF THE MOUTH AND LIPS.

THE contents of the mind are communicated to the mouth. How full of character is the mouth, whether at rest or speaking, by its infinite powers!

Whoever internally feels the worth of this member, so different from every other member, so inseparable, so not to be defined, so simple, yet so various; whoever,

I say, knows and feels this worth, will speak and act with divine wisdom! Oh! wherefore can I only imperfectly and tremblingly declare all the honours of the mouth—the chief seat of wisdom and folly, power and debility, virtue and vice, beauty and deformity, of the human mind—the seat of all love, all hatred, all sincerity, all falsehood, all pride, all dissimulation, and all truth?

Oh! with what adoration would I speak, and be silent, were I a more perfect man! Oh! discordant, degraded humanity! Oh! mournful secret of my misinformed youth! When, Omniscience, shalt thou stand revealed? Unworthy as I am, yet do I adore. Yet worthy I shall be; worthy as the nature of man will permit: for he who created me, gave me a mouth to glorify him!

Painters and designers, what shall I say that may induce you to study this sacred organ in all its beauteous expressions, all its harmony and proportion?

Take plaster impressions of characteristic mouths, of the living and the dead; draw after, pore over them; learn, observe, continue day after day to study one only; and, having perfectly studied that, you will have studied many. Oh! pardon me; my heart is oppressed. Among ten or twenty draughtsmen, to whom for three years I

have preached, whom I have instructed, have drawn examples for, not one have I found who felt as he ought to feel, saw what was to be seen, or could represent that which was evident. What was I to hope?

Every thing may be expected from a collection of characteristic plaster impressions, which might so easily be made, were such a collection only once formed. But who can say whether such observations might not declare too much? The human machine may be incapable of suffering to be thus analyzed. Man, perhaps, might not endure such close inspection; and, therefore, having eyes, he sees not.—I speak it with tears, and why I weep, thou knowest, who with me inquirest into the worth of man. And you, weaker, yet candid, though on this occasion, unfeeling readers, pardon me!

Observe the following rules: Distinguish in each mouth the upper lip singly; the under lip the same; the line formed by the union of both, when tranquilly closed, if they can be closed without constraint; the middle of the upper lip, in particular; and of the under lip; the bottom of the middle line at each end; and, lastly, the extending of the middle line on both sides. For, unless you thus distinguish, you will not be able to delineate the mouth accurately.

As are the lips, so is the character. Firm lips, firm character; weak lips, and quick in motion, weak and wavering character.

Well defined, large, and proportionate lips, the middle line of which is equally serpentine on both sides, and easy to be drawn, though they may denote an inclination to pleasure, are never seen in a bad, mean, common, false, crouching, vicious countenance.

A lipless mouth, resembling a single line, denotes coldness, industry, a love of order, precision, housewifery; and if it be drawn upwards at the two ends, affectation, pretension, vanity, and which may ever be the production of cool vanity, malice.

Very fleshy lips must ever have to contend with sensuality and indolence: the cut-through, sharp-drawn lip, with anxiety and avarice.

Calm lips, well closed, without constraint, and well delineated, certainly betoken consideration, discretion, and firmness.

A mild overhanging upper lip generally signifies goodness. There are innumerable good persons also with projecting under lips: but the goodness of the latter is rather cold fidelity, and well meaning, than warm active friendship.

The under lip, hollowed in the middle, denotes a fanciful character. Let the mo-

ment be remarked, when the conceit of the jocular man descends to the lip, and it will be seen to be a little hollow in the middle.

A closed mouth, not sharpened, not affected, always denotes courage and fortitude; and the open mouth always closes where courage is indispensable. Openness of mouth speaks complaint; and closeness, endurance.

Though physiognomists have as yet but little noticed, yet much might be said concerning the lip improper, or the fleshy covering of the upper teeth, on which anatomists have not to my knowledge, yet bestowed any name, and which may be called the curtain, or pallium, extended from the beginning of the nose to the red upper lip proper.

If the upper lip improper be long, the proper is always short; if it be short and hollow, the proper will be large and curved—another certain demonstration of the conformity of the human countenance. Hollow upper lips are much less common than flat and perpendicular: the character they denote is equally uncommon.

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## CHAPTER V.

### OF THE TEETH AND CHIN.

NOTHING is more striking, or continu-



ally visible, than the characteristics of the teeth, and the manner in which they display themselves. The following are the observations I have made thereon :

Small, short teeth, which have generally been held by the old physiognomists to denote weakness, I have remarked them in adults of extraordinary strength ; but they seldom were of a pure white.

Long teeth are certain signs of weakness and pusillanimity. White, clean, well arranged teeth, visible as soon as the mouth opens, but not projecting, nor always entirely seen, I have never met within adults, except in good, acute honest, candid faithful men.

I have also met foul, uneven, and ugly teeth in persons of the above character ; but it was always either sickness, or some mental imperfection, which gave this deformity.

Whoever leaves his teeth foul, and does not attempt to clean them, certainly betrays much of the negligence of his character, which does him no honour.

As are the teeth of man, that is to say, their form, position, and cleanliness (so far as the latter depends on himself,) so is his taste.

Wherever the upper row is very visible at the first opening of the lips, there is generally much cold and phlegm.

Much, indeed, might be written upon the teeth, though they are generally neglected in all historical paintings. To be convinced of this, we need but observe the teeth of an individual during a single day, or contemplate an apartment crowded with fools. We should not then, for a moment, deny that the teeth, in conjunction with the lips, are very characteristic ; or that physiognomy has gained another token, which triumphs over all the arts of dissimulation.

#### THE CHIN.

I am, from numerous experiments, convinced that the projecting chin ever denotes something positive, and the retreating something negative. The presence or absence of strength in man is often signified by the chin.

I have never seen sharp indentings in the middle of the chin but in men of cool understanding, unless when something evidently contradictory appeared in the countenance.

The pointed chin is generally held to be a sign of acuteness and craft, though I know very worthy persons with such chins.— Their craft is the craft of the best dramatic poetry.

The soft, fat, double chin, generally

points out the epicure ; and the angular chin is seldom found but in discreet, well disposed, firm men.

Flatness of chin speaks the cold and dry ; smallness, fear ; and roundness, with a dimple, benevolence.

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## CHAPTER V.

### OF SCULLS.

HOW much may the anatomist see in the mere scull of man ! How much more the physiognomist ! And how much the most the anatomist who is a physiognomist ! I blush when I think how much I ought to know, and of how much I am ignorant, while writing on a part of the body of man which is so superior to all that science has yet discovered—to all belief, to all conception !

I consider the system of the bones as the great outline of man, and the scull as the principal part of that system. I pay more attention to the form and arching of the scull, as far as I am acquainted with it, than all my predecessors ; and I have considered this most firm, least changeable, and far the best defined part of the human body, as the foundation of the science of physiognomy.

I shall therefore be permitted to be particular in my observations on this member of the human body.

I confess that I scarcely know where to begin, where to end, what to say, or what to omit. I think it adviseable to premise a few words concerning the generation and formation of human bones.

The whole of the human foetus is at first supposed to be only a soft mucilaginous substance, homogeneous in all its parts; and that the bones themselves are but a kind of coagulated fluid, which afterwards becomes membranous, then cartilaginous, and at last hard bone.

As this viscious congelation, originally so transparent and tender, increases, it becomes thicker and more opaque, and a dark point makes its appearance different from the cartilage, and of the nature of bone, but not yet perfectly hard. This point may be called the kernel of the future bone, the centre round which the ossification extended.

We must, however, consider the coagulation attached to the cartilage as a mass without shape, and only with a propensity for assuming its future form. In its earliest, tenderest state, the traces of it are expressed upon the cartilage, though very imperfectly.

With respect to the bony kernels, we

find differences which seem to determine the form of the future bones. The simple and smaller bones have each only one kernel; but in the more gross, thick, and angular, there are several, in different parts of the original cartilage; and it must be remarked, that the number of the joining bones is equivalent to the number of the kernels.

In the bones of the scull, the round kernel first is apparent, in the centre of each piece: and the ossification extends itself, like radii from the centre, in filaments, which increase in length, thickness, and solidity, and are interwoven with each other like net work. Hence these delicate, indented features of the scull, when its various parts are at length joined.

We have hitherto only spoken of the first stage of ossification. The second begins about the fourth or fifth month, when the bones, together with the rest of the parts, are more perfectly formed, and in the progress of ossification, include the whole cartilage, according to the more or less life of the creature, and the original different impulse and power of motion in the being.

Agreeable to their original formation, through each succeeding period of age, they will continue to increase in thickness and hardness. But on this subject anatomists



disagree—So let them. Future physiognomists may consider this more at large. I retreat from contest, and will travel in the high road of certainty, and confine myself to what is visible.

Thus much is certain, that the activity of the muscles, vessels, and other parts which surround the bones, contribute much to their formation, and gradual increase in hardness.

The remains of the cartilaginous in the young bones, will, in the sixth and seventh month, decrease in quantity, harden, and whiten, as the bony parts approach perfection. Some bones obtain a certain degree of firmness in much less time than others ; as, for example, the scull bones, and the small bones within the ear. Not only whole bones, but parts of a single bone, are of various degrees of hardness. They will be hardest at the place where the kernel of ossification began, and the parts adjacent ; and the rigidity increases more slowly and insensibly, the harder the bones are, and the older the man is. What was cartilage will become bone ; parts that are separate will grow together, and the whole bones be deprived of moisture.

Anatomists divide the form into the natural or essential, which is generally the same in all bones of the human body, how



different soever it may be to other bodies ; and into the accidental, which is subject to various changes in the same individual, according to the influence of external objects, or, especially, of the gradations of age.

The first is founded in the universality of the nature of parents, and the circumstances which naturally and invariably attend propagation. Anatomists consider only the designation of the bones individually ; on this, at least, is grounded the agreement of what they call the essential form in distinct subjects. This, therefore, only speaks to the agreement of human countenances, so far as they have each two eyes, one nose, one mouth, and other features thus or thus disposed.

This natural formation is certainly as different as human countenances afterwards are ; which difference is the work of Nature, the original destination of the Lord and Creator of all things. The physiognomist distinguishes between original form and deviations.

Each bone hath its original form, its individual capacity of form. It may, it does continually alter ; but it never acquires the peculiar form of another bone, which was originally different. The accidental changes of bones, however great, or different from the original forms, are yet ever gov-

erned by the nature of this original individual form ; nor can any power of pressure ever so change the original form, but that, if compared to another system of bones that has suffered an equal pressure, it will be perfectly distinct. As little as the Ethiopian can change his skin, or the leopard his spots, whatever be the changes to which they may be subject, as little can the original form of any bone be changed into the original form of any other bone.

Vessels every where penetrate the bones, supplying them with juices and marrow.—The younger the bone is, the more are there of these vessels—consequently the more porous and flexible are the bones, and the reverse. The periods when such or such changes take place in the bones cannot easily be defined ; it differs according to the nature of men and accidental circumstances.

Large and long and multiform bones, in order to facilitate their ossification and growth, at first consist of several pieces, the smaller of which are called supplemental. The bone remains imperfect till these become incorporated. Hence their possible distortion in children, by the rickets and other diseases.

*Of the apparently false decisions of Physiognomy—Of the general objections made to Physiognomy—Particular objections answered.*

ONE of the strongest objections to the certainty of physiognomy is, that the best physiognomists often judge very erroneously.

It may be proper to make some remarks on this objection.

Be it granted the physiognomist often errs; that is to say, his discernment errs, not the countenance—But to conclude there is no such science as physiognomy, because physiognomists err, is the same thing as to conclude there is no reason, because there is much false reasoning.

To suppose that, because the physiognomist has made some false decisions, he has no physiognomical discernment, is equal to supposing that a man, who had committed some mistake of memory, has no memory; or, at best, that his memory is very weak—We must be less hasty. We must first inquire in what proportion his memory is faithful, how often it has failed, how often been accurate. The miser may perform ten acts of charity: must we therefore affirm he is charitable? should we not rather inquire how much he might have given, and how often it has been his duty to give?—

The virtuous man may have ten times been guilty, but before he is condemned, it ought to be asked, in how many hundred instances he has acted uprightly? He who games must oftener lose than he who refrains from gaming. He who slides or skaits upon the ice, is in danger of many a fall, and of being laughed at by the less adventurous spectator. Whoever frequently gives alms, is liable, occasionally, to distribute his bounties to the unworthy. He, indeed, who never gives cannot commit the same mistake, and may truly vaunt of his prudence, since he never furnishes opportunities for deceit. In like manner, he who never judges, never can judge falsely. The physiognomist judges oftener than the man who ridicules physiognomy, consequently must oftener err than he who never risks a physiognomical decision.

Which of the favourable judgments of the benevolent physiognomist may not be decried as false? Is he not himself a mere man, however circumspect, upright, honourable and exalted he may be; a man who has in him the root of all evil, the germe of every vice; or, in other words, a man whose most worthy propensities, qualities, and inclinations, may occasionally be overstrained, wrested, and warped?

You behold a meek man, who, after ar-



peated and continued provocations to wrath, persists in silence ; who, probably, never is overtaken by anger, when he himself alone is injured. The physiognomist can read his heart, fortified to bear and forbear, and immediately exclaims, behold the most amiable, the most unconquerable, gentleness.—You are silent—You laugh—You leave the place, and say, “Fye on such a physiognomist ! How full of wrath have I seen this man !”—When was it that you saw him in wrath ?—Was it not when some one had mistreated his friend ?—“ Yes, and he behaved like a frantic man in defence of this friend, which is proof sufficient that the science of physiognomy is a dream, and the physiognomist a dreamer.”—But who is in an error, the physiognomist or his censurer ?—The wisest man may sometimes utter folly—This the physiognomist knows, but, regarding it not, reveres and pronounces him a wise man.—You ridicule the decision, for you have heard this wise man say a foolish thing.—Once, more, who is in an error ?—The physiognomist does not judge from a single incident, and often not from several combining incidents.—Nor does he, as a physiognomist, judge only by actions. He observes the propensities, the character, the essential qualities and powers, which often, are apparently contradicted by individual actions.

Again,—He who seems stupid or vicious, may yet probably possess indications of a good understanding, and propensities to every virtue. Should the beneficent eye of the physiognomist, who is in search of good, perceive these qualities, and announce them, against the man, he immediately becomes a subject of laughter. Yet how often may dispositions to the most heroic virtue be there buried ! How often may the fire of genius lay deeply smothered beneath the embers ! —Wherefore do you so anxiously, so attentively, rake among these ashes ?—Because here is warmth—Notwithstanding that at the first, second, third, fourth raking, dust only will fly in the eyes of the physiognomist and spectator. The latter retires laughing, relates the attempt, and makes others laugh also. The former may perhaps patiently wait and warm himself by the flame he has excited. Innumerable are the instances where the most excellent qualities are overgrown and stifled by the weeds of error. Futurity shall discover why, and the discovery shall not be in vain. The common unpractised eye beholds only a desolate wilderness. Education, circumstances, necessities, stifle every effort towards perfection. The physiognomist inspects, becomes attentive, and waits. He sees and observes a



thousand contending contradictory qualities ; he hears a multitude of voices exclaiming, What a man ! He prays, while those revile who cannot comprehend, or, if they can, will not, that in the countenance, under the form they view, lie concealed, beauty, power, wisdom, and a divine nature.

Still further, the physiognomist, or observer of man, who is a man, a Christian, that is to say, a wise and good man, will a thousand times act contrary to his own physiognomical sensations. I do not express myself accurately—He appears to act contrary to his internal judgment of the men. He speaks not all he thinks—This is an additional reason why the physiognomist so often appears to err ; and why the true observer, observation and truth are in him, is so often mistaken, and ridiculed. He reads the villain in the countenance of the beggar at his door, yet does not turn away, but speaks friendly to him, searches his heart, and discovers ;—Oh God, what does he discover !—An immeasurable abyss, a chaos of vice !—But does he discover nothing more, nothing good ?—Be it granted, he finds nothing good, yet he there contemplates clay which must not say to the potter, why hast thou made me thus ? He sees, prays, turns away his face, and hides a tear which speaks with eloquence inexpressible, not to man,

but to God alone. He stretches out his friendly hand, not only in pity to a hapless wife, whom he has rendered unfortunate, not only for the sake of his helpless innocent children, but in compassion to himself, for the sake of God, who has made all things, even the wicked themselves, for his own glory. He gives, perhaps, to kindle a spark which he yet perceives, and this is what is called (in scripture) giving his heart—Whether the unworthy man misuses the gift, or misuses it not, the judgment of the donor will alike be arraigned. Whoever hears of the gift will say, How has this good man again suffered himself to be deceived !

Man is not to be the judge of man, and who feels this truth more coercively than the physiognomist? The mightiest of men, the Ruler of man, came not to judge the world, but to save. Not that he did not see the vices of the vicious, nor that he concealed them from himself or others, when philanthropy required they should be remarked and detected. Yet he judged not, punished not.—He forgave—"Go thy way, sin no more."—Judas he received as one of his disciples, protected him, embraced him—Him in whom he beheld his future betrayer.

## DEPARTMENT III.

An essay on the excellency of establishing Benevolent Institutions, for the temporal relief, and spiritual consolation of the sick poor of the United States. Exemplified in the great utility of the "Female Hospitable Society," and "The Philadelphia Society for alleviating the miseries of indigent sick persons."

### DEDICATION.

*To the above excellent Institutions, this department is most respectfully dedicated, with distinguished deference and veneration, by their humble servant,*

THE AUTHOR.

### ARGUMENTATION.

THE matter in this department may, with much propriety, be divided into three sections, viz. 1st, Argumentation; 2d, Consolation; and 3d, Information. In the first, the most conclusive reasons are suggested, to stimulate the friends of religion and humanity to established benevolent societies in the cities and towns where they have not been already established. The second contains consolatory strictures to sooth the sorrow of the unfortunate, and ameliorate the anguish.

of the afflicted. The third consists of information relative to "The Female Hospitable Society," and, "The Philadelphia Society for alleviating the miseries of indigent Sick Persons;" in order to demonstrate the super-eminent utility of such associations: so that he who runs may read, and he who reads may understand, that none but the merciful shall obtain mercy; and that with the same measure we mete, it shall be measured to us again. Every man, with a particle of common sense in his head, or common generosity in his heart must see, indeed he cannot help seeing the following lesson, written in the book of creation, namely, *Learn from my benevolence to you all, (says the voice of providence) to be benevolent to one another.*

To such persons as are acquainted with the various relations in which they stand to God and each other, and act conformably to this self-knowledge, the subsequent strictures will be superfluous. But if we may judge the human family by their relative conduct, how few know, much less do, the things enjoined by God in the books of creation and revelation. The particular duties we owe to our fellow creatures, are too numerous to be mentioned here; suffice it to say, when we neglect our duty to man, we

violate the laws of God, which are calculated for the private and public interest of every person, and designed to promote our future, as well as present happiness. Does he command us to love our neighbours, to be merciful to them, and to do by them as we would wish to be done by?—Without any manner of doubt. And to obey this command is tantamount to participating the most exquisite terrestrial bliss. When he commands us to love him, with all our soul, mind and strength, it is the same as if he should tell us to anticipate the joy of angels and their supreme beatitude. Indeed, no other love is worthy of him, he looks at the seat of the affections, and accepts nothing but what comes from thence. Man may deceive man with artificial love, but he never can deceive God.

I am well aware that many, even of the professors of religion, as well as the sons of dissipation, will shut their eyes, and steel their hearts against my reasoning and solicitation, and will even

“ Laugh at the drop on misery’s languid eye,  
And see her bursting heart without a sigh.”

They will not remember, that they themselves may, in following years, be as indigent and wretched as the poor unhappy per-

sons whose cause I am pleading. How often have I beheld with just indignation, persons who rank high in society for religion and respectability, reasoning away the little compassion they possessed, by calling to their aid (I had almost said that pitiful virtue) prudence.—I lose all equanimity, when I recollect the instances of inhumanity I have witnessed among the professors of religion in this city. Is he a man or a monster? is he a Christian or a brute? who can behold with dry eyes and an adamant heart, the weeping orphan, and disconsolate widow, whose half covered limbs are shivering with cold, whose famished looks (which tally to the word starvation,) would cause a midnight robber's heart to weep tears of blood. Reader, view with your intellectual eyes, the train of decrepit objects approaching with solemn step, and slow!—"The Female Hospitable Society," their limbs half covered with tattered garments, and emaciated by disease; see that poor old man with silver locks, propped on his staff, quivering as he goes; listen to his petition, from the feeble tongue of age; he was once as happy, and rich as you, but, "ah! the cruel spoiler came." Look in his furrowed face, and you will see that his spirit is broken and he is sinking with accumulated and



complicated sorrow to the grave. Reader, will you do me the justice to believe me, when I declare to you, that “The Female Hospitable Society,” have this winter (1809—10,) four hundred real objects of charity to whom they endeavour to administer pecuniary and spiritual relief. Do not, I beseech you, use the mean, pitiful reflection, that their misery is the offspring of their own imprudence! away with such paltry subterfuges, and obey the first impulse of your melting heart, which begins to move your hand and direct it to your purse. Obey the sacred impulse, and send instantly, before your heart cools, 20—10—5, or even one dollar, to the aforesaid Female Hospitable Society; and at the same time thank God for giving you the disposition, and the opportunity to lay up your treasure in heaven. Do not, I conjure you, draw your hand out of your purse empty, from the consideration that the objects are not deserving your notice or relief. Think for a moment, if God acted in the same manner by you, in giving you nothing but what you deserved, where would you be in one moment? I answer, in hell, lifting up your hopeless eyes, and begging for a drop of water to cool your parched tongue. Read the parable of the rich man and Lazarus, and it will instantly hush into

eternal silence, your doubts relative to the deserts of the poor, and “you’ll quite forget their vices in their woe.” Those who know their own defects, are always ready to make allowance for the defects of others. But alas! self ignorance will often hide, or excuse, or palliate our own faults, and magnify and accuse those of our neighbours.— Were we to examine our conduct by the light of divine truth, we would find enough to despise and censure at home, and we would learn to spare the feelings of the poor, and not suffuse the supplicating countenance of the unfortunate, with confusion and grief, which I am sorry to say is too often done. Were we properly impressed with a sense of our duty as christians, we would not require entreaties, solicitations, and remonstrances, to stimulate us to perform the duties of philanthropy. The recollection of God’s kindness to us all, should incline us to be kind to each other; more especially in the time of affliction. Nothing in my humble opinion, is more hateful and detestable in the sight of our merciful God, than to see a rich man hoarding up in his coffers, the eyes of the blind, the feet of the lame, the health of the sick and decrepit; while at the same time, he daily sees passing and re-passing, those poor objects of

misfortune and affliction, whom God has put it in his power to relieve and comfort ; but, alas ! instead of opening his coffers, and bestowing some of that which would be eyes to the blind, feet to the lame, and health to the sick and decrepit, he shuts up his bowels of compassion against them, and eventually locks up his heart with his money, in his strong box. If my limits would allow it, I could prove by stubborn facts, that God, in just indignation, often gives such penurious wretches, their reward, even in this life. Many, very many of them are so deluded by avarice, that they will not allow themselves even the necessaries of life. Not a few of them commit suicide, least they should come to poverty ; though in the uncontrouled possession of thousands of dollars. Others reserve their riches for their degenerate sons ; who work out their own destruction, ruin their constitutions, characters, and souls, through the instrumentality of the money their penurious parents hoarded up for them. Surely the spider in the miser's strong box, the traveller who views the lording's domains, the beggar who beholds the jewels with which the monarch's royal diadem is studded, enjoy these baubles, when their imperious owners are the food of worms, and the victims of putrefac-

tion. At any rate, the miser can but view and admire his money, the lord of the manor his rich domains, the monarch his royal appendages ; and the spider, the traveller, and the beggar can do the same. But when the great men, the mighty men, and the rich men act the part of good stewards, with the property the God of nature has entrusted them with, they gain the most supreme and superlative pleasure here, and lay up treasure at the right hand of God, which will be ready for their enjoyment, when they are taken from their earthly riches.

Permit me now, with much deference, to entreat and implore my wealthy readers, in favour of the distressed objects of my solicitude. How shall I move your compassion? Methinks, had I the opportunity of pleading in your presence, the cause of the afflicted, I could more pathetically depict their miseries, and plead for them with tears that I would more than speak. The distresses of the poor, these distressing times, especially this winter, are greater than has ever been experienced, or than I have language to express ; many virtuous citizens, with their families, who some years ago were comfortably, and commodiously situated,

While peace and plenty crown'd their cheerful board,

now, alas ! are reduced to absolute want. And what enhances their wretchedness, is this : being possessed of susceptible imaginations, “ they cannot dig ; and to beg they are ashamed.” What can they do ? No employment can they procure, and consequently no resources ; for when the wheels of commerce stop, ten thousand hands are immediately inactive, on which the support of helpless families depend. Their weeping infants with out-stretched arms, cling to their parent’s breasts, and with plaintive voice and eloquence of eyes, they ask, but they ask in vain for bread. The busy neighbours, thoughtless of their wants, scarce know, or want to know, the suffering tenants of the adjoining house. The industrious father, conscious of this sad reverse of fortune, with whose veering gale false friendship\* flies away ; petrified to see the approach of penury and rags, his very heart weeps blood, and anguish rends his breast ; wherever he looks, a horrid gloom strikes his eyes, while his bosom is transfixed with unutterable agony ; but, alas ! an ill-timed delicacy, prevails upon him to conceal his

\* “ And what is friendship but a name,  
 A charm that lulls to sleep,  
 A shade that follows wealth or fame,  
 But leaves the wretch to weep.”



wants. He views the sons of dissipation, and the daughters of folly, cloyed with the abundance of that which his hapless children perish for the want of; and which they squander and dissipate on vanity and venality. For it is a well known fact, that the trimmings of the rich would cover the nakedness of the children of the poor, and their offals plentifully supply their lack of food.

He could with fortitude endure for his own part the bereavement of all earthly comforts; but to see a beloved wife, sick upon a bed of straw, with her starving children around her, at home, and at the same time to look abroad and see nothing but a frowning world, ungrateful friends, and the sons of pride new gilding their coaches, before they would give one dollar to save him and his family from starvation. The dreadful contemplation is more than he can bear: he seeks refuge in suicide, and dies. His weeping, starving children sicken.—Reader, thou canst not endure the picture of their death.

“Ye that have passions for a tear,  
Give nature vent, and drop it here.”

This is a dreadful description, but it is as true\* as it is tragical; such distressing

\* One morning after a most violent snow storm, I went in pursuit of objects of distress; and was direct-



scenes may often be witnessed in real life, while many, even of the professors of reli-

ed to the habitation of an ancient woman and her daughter; the house was in ruins, without even a single pane of glass, and all the furniture a few pieces of earthen ware. In one corner of the room, the old woman about 80 years of age, her daughter and another woman were huddled on some straw, with no covering but a piece of an old carpet, which was sprinkled with snow as well as the room in general. Notwithstanding the gloomy aspect of suffering humanity, the above picture exhibits, which is as true as it is tragical, it is but a small miniature exhibition of what the amiable and truly benevolent ladies which compose the "Female Hospitable Society," witness in magnitude, in their philanthropic excursions, while alleviating the miseries of the sons and daughters of misfortune. Our journey through life is chequered with disappointments. Many who were on the top of the wheel of fortune, a few years ago, are now down on its opposite extreme. I could point to one in particular, who was worth 80,000 dollars some few years ago, and now he is glad to be relieved by the hand of charity. Since this is the case, should not the rich remember the sighing of the poor.

When the storms of adversity, gather and burst over the families of rich men as well as poor; when sickness seizes and medicine fails them, how consoling must it be to them, to behold these fair philanthropists, with the big round tear of sensibility glittering in their eye, more precious than the brilliant diamond of Golconda; stepping to their relief, while under the pressure of their misfortunes; alleviating the burden of their sorrows, mitigating their bodily pain, calming the tumult of their souls, and illuminating the dreary prospects of futurity, with the rays of heavenly consolation.

gion, are as insensible and regardless of them, as the devil himself.

“ Could I reveal the sources of their grief,  
If soft humanity e’er touched your breast,  
Your hands would not withhold the kind relief,  
And tears of pity would not be repress.”

Reader, think how many this very moment realize the miseries I have depicted, which seem too horrible to be authentic, too romantic to be real. Ah! then pity their sorrows, and contribute something to their relief, through the medium of the antecedent benevolent societies,—the smallest contributions will be gladly received. The governess of the “Female Hospitable Society” will accept old clothes, damaged cloth, provisions, or any thing that can be rendered useful to the poor; and use her utmost endeavours, in conjunction with the members in general, to render them as useful and beneficial to the objects of their commisseration, as the nature of the contributions will admit. As the female stranger is also a particular object of their solicitude, those who are acquainted with such strangers, are earnestly entreated to advise, and recommend them without delay, to call upon the governess\* of the Fe-

\* Mrs. Snyder, Market, above Seventh-street.

male Hospitable Society, for information and relief, if it is needed. Those who have the least knowledge of the many innocent country girls who have arrived in this city, and have been prematurely ruined for the want of information in this respect, will at once see the great utility of such a society.

Alas ! little do we think what mountains of misery there are in the world, which even the tragic muse can scarce delineate.

“ Ah, little think the gay licentious proud  
 When pleasure, pow’r, and affluence surround ;  
 They who their thoughtless hours in giddy mirth  
 And wanton, often cruel riot, waste ;  
 Ah little think they while they dance along,  
 How many feel, this very moment, death,  
 And all the sad variety of pain.  
 How many sink in the devouring flood  
 Or more devouring flame. How many bleed,  
 By shameful variance between man and man,  
 How many pine in want, and dungeon glooms,  
 Shut from the common air ; and common use,  
 Of their own limbs. How many drink the cup  
 Of baleful grief, or eat the bitter bread  
 Of misery. Sore pierc’d by wintry winds,  
 How many shrink into the sordid hut  
 Of cheerless poverty. How many shake  
 With all the fiercer tortures of the mind,  
 Unbounded passion, madness, guilt, remorse ;  
 How many rack’d, with honest passions, drop  
 In deep retir’d distress. How many stand  
 Around the death-bed of their dearest friends,  
 And point the parting anguish. Thought fond man  
 Of these and all the thousand nameless ills,

That one incessant, struggle render life,  
 One scene of toil, of sufferings, and of fate,  
 Vice in his high career would stand appall'd,  
 And heedless rambling impulse learn to think ;  
 The conscious heart of charity would warm,  
 And her wide wish benevolence dilate ;  
 The social tear would rise, the social sigh ;  
 And into clear perfection, gradual bliss,  
 Refining still, the social passions work."

Of all the adorable attributes connected and concomitant with the divine character, none shines more transcendently glorious, superlatively estimable, and supereminently amiable, than the attribute of **MERCY**. What angel can express? what mortal can conceive the magnitude and universality of this super-celestial attribute? It is like eternity, without end; or immensity, without bounds. When we for a moment view with our intellectual eyes, the infinitude of Divine mercy, we are dazzled with the resplendent sight, it mocks even angelic conception. A sense of his mercy, emboldens the humble penitent to look up to his heavenly Father, and hope for happiness in another and better world. This is his sheet-anchor, his riches, his heaven. But our business here, is to consider mercy as it forms a link in the chain of duties between man and man; there is no duty more powerfully and repeatedly inculcated in the sacred scrip-

tures than mercy. I will go farther, and boldly assert, there is no crime against which more signal vengeance is denounced than cruelty, which is the antipode of mercy.

We need not refer to the maledictions in the Bible against the want of mercy. The voice of God in the creation, and in our own hearts, will abundantly demonstrate the truth of that important passage in the gospel, “Blessed are the merciful, for they shall obtain mercy :” and that beautiful and awful parable of the unfeeling servant, will shew the propriety of reversing the above quotation, *thus*, “Cursed are the cruel, for they shall not obtain mercy.”

Is it not astonishing that the world should be filled with cruelty, violence, innocent blood, mountains of human carnage ! and in short, be made a slaughter-house by man, who depends upon the mercy of God for the air he breathes, the bread he eats, the water he drinks, the clothes he wears, and every accommodation he enjoys. Sure I am, the unmerciful man is his own executioner, he annihilates both his intellectual and corporeal happiness ; for the human mind is so constituted, that the tyrant is eternally punished by his own vicious cruelty, which corrodes the finer feelings, and will even eat out every germ of tranquillity.

But on the other hand, the practice of benevolence produces in the mind the most exquisitely pleasurable sensations, infinitely superior to sensual gratifications; it illuminates the soul with the reconciled smiles of the divine Majesty, as well as the sacred sunshine of an approving conscience.—Wherefore, O reader, if thou wouldst participate in the transports of the heavenly host, be merciful to every living creature, animal as well as human; and if thou desirest to anticipate the miseries of the damned in hell, only be cruel, unfeeling, unmerciful. In short, to bring the argument to a focus, mercy is the offspring of Heaven, but cruelty the most horrible inmate of hell.

“The quality of mercy is not strain’d,  
It droppeth as the gentle rain from heaven,  
Upon the plant beneath. It is twice blessed,  
It blesseth him that gives, and him that takes.”

Thus, where true mercy reigns in the heart, it will be evidenced by corresponding works of benevolence. Tender mercy, without benevolent actions, is as impossible as the sun to shine without giving light.

The most effectual way to find happiness for ourselves, is, by first endeavouring to promote it in others. And even to do good



by stealth, is to render our reward more exquisitely sweet and transcendently glorious, as this would be imitating the munificent Creator, by concealing the benefactor, and shewing the benefit. This would be doing a generous deed in a generous way, by sparing the feelings of the unfortunate, who too often are intellectually wounded, while the hand of charity, with pompous parade, is extended to relieve their corporeal wants. Would the sons of avarice relinquish their golden god, and become the votaries of benevolence, they would soon regain tranquillity, and enjoy real peace. Then they would contemplate the folly, infatuation, and absurdity of their antecedent pursuits, and like a sailor recently snatched from a watery grave, and seated upon a rock, contemplates the imminent danger he escaped, and is ready to stretch his hands to any of his comrades who may approach the rock whereon he is seated, so will they embrace every opportunity to snatch from impending ruin, the infatuated votaries of avarice and sensuality.

Would men forego the luxuries, and content themselves with the necessities of life, we would not see half so much human wretchedness in the world. The rich spend the wealth God entrusted them with for be-

nevolent purposes, on the most foolish, frivolous, and often the most destructive trifles, without ever making any reservation for God and his poor. And while they thus rob the poor of their mite, they rob themselves also of their happiness. For it is one of the regulations of that universal justice that governs the world, that excess shall be its own tormentor. The few, monopolize the wealth of the many, either by force or fraud ; consequently one part are cloyed by abundance, and of course cannot enjoy it, while the other are destitute of the necessaries of life, and of course suffer for want of it. The rich cannot enjoy pleasure, because the attainment of it cost them no trouble ; they never can enjoy what they possess, because they are always coveting more, and dissatisfied with what they have.

Their wealth robs them of real pleasure—because,  
They are always outrunning their necessities :

of course disgust follows satiety, and debility follows disgust. The perfume of a thousand roses delights for the moment, but the thorn inflicts a pain which will last for hours. The sting of the bee is more painful than the taste of the honey is sweet. Thus this satiety and debility, produced by riches, gives more pain than its sweet gives plea-

sure ; and the rich by spending their wealth in vanity, not only rob the poor, but annihilate their own present and eternal happiness : which consists in mediocrity and benevolence. Yes, beneficence is the happiness of virtue, and no happiness on earth can be more certain, more secure, or more sacred ; because if death calls the benevolent man, this felicity accompanies him to the celestial paradise, where it will be enhanced a thousand fold. But admitting, for the sake of illustration, that the rich man can enjoy real pleasure here, yet as life is uncertain, surely he must live in constant jeopardy ; because he is in constant expectation of being robbed of all his riches and happiness. Scarcely has the rich man heaped up his gold together, when death escorts him to the bar of God, to give an account of his stewardship. Then whose shall the riches be, for which a soul was bartered and eternal happiness relinquished.

Does not God, as a just punishment, send rich men strong delusions, that they may believe a lie, and as they will not use their abundant riches for his glory and the good of his poor, are they not often so infatuated as to starve themselves in the midst of abundance. I know a man of property who goes

like a beggar, and lives upon carrion, &c. yet he has no family. I could point to the place, and mention the time when another penurious person, killed himself to avoid coming to poverty; yet he died worth eighty thousand dollars, and had no family. Like the budding flower that keeps all its beauties concealed, and all its sweets locked up, are such niggardly wretches, whose aims are all turned inward, whose private interest is the centre of their designs, and the circumference of their actions. Thus, while some hoard up their wealth in iron chests, and like the dog in the manger will neither enjoy it themselves, nor let those in need partake of it, others with their riches, are sacrificing their health and reputation, corrupting their children, contaminating their neighbours, and shipwrecking their own souls, in their jovial bowls.

Notwithstanding the conviction I feel, that many of the aforesaid characters will view my arguments with the paralyzing frown of neglect; yet I am encouraged with the confidence, that my labour of love will not be altogether in vain, but that some benevolent persons will view them with the eye of candour; and will both commiserate and mitigate the miseries of the poor, by

organizing societies\* similar to the ones we are eulogizing. Then shall the blessings of the poor, and the approving smiles of heaven repay their liberality.

Too many ministers of the gospel adopt a line of conduct diametrically opposite to that of their Lord and master. He loved to visit and relieve the poor, but they love to neglect the poor, and visit and fawn upon the rich. The pious poor man is neglected through life, and forgotten when dead, by the Reverend and Right Reverend clergy;

\* I am happy in having it in my power to say, my labour has not been in vain. In Trenton, Philadelphia, and New-York, I know of five such societies being established, to one of which I myself am united; and can truly testify, that I have reaped more real spiritual benefit by visiting, relieving, and endeavouring to comfort the sick poor, than in any other means of grace. This makes me so earnest in soliciting the co-operation of the friends of religion, in all denominations. Was it in my power, I would exhibit to them individually and personally, by the most cogent argumentation, the great blessedness which would redound to them, as well as the children of affliction, if they would associate, in the different cities and sea port towns in the United States, for so laudable a purpose: and if that would not suffice, I would on my bended knees implore them, with tears which would more than speak, to learn from God's pity to them, to relieve and comfort the miserable, who have no human eye to pity, or hand to help them; that they might participate the happiness of benevolence.



but not so with the rich, in their sickness they are exhibited to our view as noble sufferers, as patterns of patience : and when dead, they are attended with distinguished grandeur, pomp, and parade, to the grave : while the interested poet, and fawning parson extol them to the skies, and land their souls in heaven. In short, parsons as well as poets, too often by their conduct verify the old adage, viz. “ money makes the mare go.” O ye ungodly and avaricious parsons ! how can you answer to God, and your own consciences, for your great imposition, in greedily seeking the fleece, while “ the devil may take the flock,” for what you care ? You now solace yourselves in plenty, but the dreadful day of retribution is at hand.

I appeal to the reader’s common sense, and common candour (whether a christian or philosophical unbeliever) for a confirmation of the truth and force of my argumentation. His conscience, I am persuaded, is in unison with the unerring prophet ; experience whispers in reason’s ear, that my assertions are true. If it is allowed that rich men are merely God’s stewards in this world, I will contend that every wealthy man that hoards up his money, or spends it on vanity or sensuality, is a thief and a robber, because he robs God and the poor ; but



if they are independent of God, this argument falls to the ground. I know a man, whose service of gold and silver plate, amounts to 40,000 dollars, and do you suppose that he is happy, because he is so rich; he is, I am persuaded, farther from it than the most indigent wretch. With what sovereign contempt, mingled with pity, must God and every benevolent man view this rich booby, seated in his palace; refusing his indigent fellow travellers to the grave the crumbs that fall from his table, or the offals which his dogs refuse to eat. "How dreadful must thy summons be, Oh Death?" to such an unfeeling soul as this! The pride which springs spontaneously from this man's opulence, blinds his intellectual eyes and hardens his heart, of course the least loss, cross, or privation wounds him; while the greatest enjoyments cease to please. He will not let experience teach him, that the enjoyments of repose must be purchased by fatigue, eating by hunger, drinking by thirst, and so on with every other enjoyment. Even if we wish to be beloved we must love; in short, real happiness is only to be obtained by benevolent privations and sacrifices: and this will give a relish to each enjoyment.—Every rich man possessed of a grain of common sense, must allow these to be stubborn

facts: yet where will we find one who makes any sacrifice, or suffers the least privation for the sake of relieving his poor brother? Yet no doubt they expect to go to heaven, which is to expect, that the awful Judge on the day of final retribution, will tell a palpable lie to save them, which he must do if he applies the exhilarating invitation, "Come ye blessed, &c." to them.

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## CONSOLATION.

WITH the most respectful solicitude, as well as social and sympathetic emotion, do I now attempt to approach the bed of pain and poverty, sickness and sorrow, with words of consolation. But where shall I find consolatory words, calculated to sooth the sorrows and calm the fears of the afflicted? Where under the broad canopy of heaven can we find words more soothing, sympathetic, and sublime, than were addressed by our compassionate Redeemer to the desponding child of poverty? "Behold," says he, (while the music of his voice was more melodious than the songs of angels :) "Behold the fowls of the air, they sow not, neither

do they gather into barns, and yet your heavenly Father feedeth them."

In order to elucidate this inimitable passage, it will be necessary to view the leafless grove, the whitened plain, and each murmuring brook bound in icy fetters, while the chilling winds of winter howl o'er the groves, and whistle through the snow topped trees. Then the voice of pity is heard to say, where now will the unsheltered inhabitant of the leafless grove find nourishment? The voice of truth answers the doubtful interrogation: "Your heavenly Father feedeth them." And will he not also provide for you, Oh! ye children of misfortune? ye of little faith. Lift then your eyes in hope to the Father of mercy; remember you cannot dishonour him more, than by doubting his goodness, nor honour him more than by believing and receiving by faith from the plentitude of his liberality, every good and perfect gift; "Consider the lilies, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of those." And does God so clothe the grass and feed the birds, and will he not much more clothe and feed you, Oh children of despondency. The Almighty has his wise ends in afflicting with sickness and poverty his rational offspring; and, is it not

to shew us that we should never place our bliss in any thing here below? Address yourselves therefore, to him, my desponding fellow mortals; kiss the rod, and you will find it mingled with honey; love and adore the hand that holds it, for it is your Redeemer's hand, the good physician of your sin-sick souls. He dispenses life and health for your benefit; he makes trial of your virtue to day, only in order to recompense you to-morrow; consider that the chief end of our being placed here, is to practice virtue; this is our probationary state, preparatory to an eternal existence: here God tries us, proves us, and ascertains who is susceptible of gratitude, who loves him with the pure love of choice; as any other love would be hypocrisy, and unworthy of him. He never did, he never will force men to love him. Yet, notwithstanding the force of this truth, I fear there would be little of the love of God in the world, if the devil was dead and hell extinguished. Do you admire beauty? he is the sum total of beauty; he is the genuine essence of goodness: great in goodness and good in greatness. Do you venerate power and majesty? he is the source of power and majesty: supreme in might, in majesty sublime. Have you a latent spark of filial or fraternal affection?

then place it upon him, for he is nearer to you than father or mother, sister or brother.

Nothing most assuredly, but the ingratitude of men could make them deny a goodness, beauty, majesty, and justice, which they cannot contemplate without terror. The glory of his majesty is as prominently exhibited to our intellectual view, as his works are before our bodily eyes. If ye love, venerate, and depend upon him, can you suppose he will leave you without a recompense, ye sons and daughters of misfortune? it is impossible! Can you believe a power which clothes souls so noble, and bodies so beautiful, is not both able and willing to save you from the waves of trouble, which break upon your defenceless head. He who has made ample arrangements for the happiness of his servants, by the most immutable laws; think ye he will forsake them in the hour of tribulation? "the mother may forsake her sucking child, but I will never forsake you," says God, both by precept and practice. There is without doubt a place where virtue meets its reward, and vice its punishment. Support then my afflicted friends, your trials with contentment and composure. Receive the cup of affliction from the hand of Providence, as



you would a healing medicine from the hand of your physician ; because both are equally intended for your good. Oh ! do, I most earnestly beseech you, elevate your souls towards an eternity of happiness, in order that you may be enabled to support the miseries of a moment. Think how many are now enduring far more misery than you ; it is believed that every minute at least sixty souls are launched into eternity, and we shall soon follow them ; let us then live as we shall wish we had done when we are launched from the womb of time, to see the golden light of eternity.

Those that he loves most he chastens, because he well knoweth that in the school of adversity the most excellent virtue buds, blossoms, and ripens ; for his glory and our good.

Misfortune eclipses the delusive splendor of this world, sickness draws a veil over the volatility of our hearts, poverty loosens the fetters by which our affections are bound down to earth, and hindered from ascending up to heaven : and vice, that painted strumpet, loses all her alluring charms, and appears in her native colours, the infernal hag and offspring of hell. While virtue, like the moon shining through some intervening cloud, disperses the sable shades with more



than mortal charms. May these friendly and familiar strictures reconcile you, Oh ! ye sons of sorrow, to the portion of wholesome medicine, prescribed by your heavenly physician ; may your outward sufferings dissipate your inward darkness. Then welcome sickness ! welcome poverty, welcome what our stubborn hearts would call adversity, welcome ye light afflictions, which will work out for us a far more exceeding and eternal weight of glory. But before I conclude, I would wish particularly to inculcate the necessity of repentance, reformation, regeneration, &c. The lip of Truth, has positively declared, “ unless ye are converted ye can in no wise enter the kingdom of heaven,” and, “ unless ye repent, ye shall all likewise perish,” “ without holiness no man shall see the Lord.” Nothing can calm your fear and remove the apprehension of divine wrath, and draw the curtains of sorrow from around your sick beds, and make death smile, so effectually, as repentance towards God and faith in Christ. Hang upon the expiatory sacrifice ; then will the Saviour’s righteousness be sweet as myrrh and frankincense, and powerful as an army with banners. Then will your own self-righteousness appear as filthy rags ; then will you say, and feel as well as say (after you have done all

that is commanded,) “ *we are unprofitable servants.*” Then shall you see that if you are heaven born and heaven bound, and are ingrafted into the true vine, you will as naturally bring forth the fruit of benevolence, as a good vine will produce good grapes ; and if you are not benevolent, but penurious, it is a certain proof, that you are unconverted : but if you love God and man sincerely, and act accordingly, this is a proof that you are born again.

“ Which done, the poorest can no want endure,  
And which not done, the richest must be poor.”

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## INFORMATION.

WE are now to inform the candid reader, of the great utility of benevolent associations. But as our limits are circumscribed, we can but briefly depict the outlines of a few of them. I am sorry to say, that some charitable societies are only such in name, not in deed, they soon get weary in well doing : and indeed some have for the want of common charity, not only relinquished the practice of benevolence, but even the name, by annihilating their associations. The contrast between these degenerate societies,

(whose names delicacy forbids me to mention) and "The Female Hospitable Society;" makes the latter so amiable and admirable, in my estimation. They commenced their labour of love in weakness;\* and though opposed by great men, and rich men; they accumulated strength, and have to this day continued to increase, and not di-

\* It was said by a heathen philosopher, that the most admirable object to be seen in the world, was "a good man struggling with adversity, and proving superior to it." But I will contend, that it is a more estimable, amiable, as well as pleasurable sight, to behold a number of benevolent ladies, approaching the poor man's sick and sorrowful bed. But here I must stop, for I cannot find language sufficiently sonorous to express the benefit the "Female Hospitable Society," are to such objects.

*NOTE to the second edition.* A respectable and pious lady, who had seen my "Beauties of Philanthropy," (wherein I most earnestly recommended the establishment of societies for the spiritual and temporal relief of the children of affliction,) sent for me, and requested me to prepare a Constitution for such a charitable institution as I recommended in that work; which I accordingly did, and read it to a company of about 40 ladies; who unanimously approved the same, and had it printed; since which they have been a blessing to thousands of wretched families. From 40, their number has increased to 500. This winter, (1811—1812) they have relieved 5 or 600 poor families, temporally and medically, as well as spiritually. May the Lord reward them for their super-eminent philanthropy!

minish their celestial employment : yes, celestial spirits would no doubt, delight to participate with them in their labour of love. And the Almighty, according to his uniform mode of procedure, has not only abundantly blessed their endeavours for the spiritual relief of the poor, but he has also greatly blessed the souls of a number of the young ladies who visited them. Many who previous to their joining this society, were volatile, are now serious, were penitential mourners, are now rejoicing in the converting love of God ; and some of them, whose names I need not mention, have died happy and triumphant deaths. Is not this sufficient encouragement to induce others to join this society ; that they may partake of the same blessings in life, and in death. I have this information from the most respectable source ; it may therefore be depended upon.

The late governess informed me, that a considerable number of unfortunate and afflicted persons, were not only relieved temporally, but also comforted spiritually, by this society : and many who before were ignorant and abandoned characters, are orderly enlightened, and religious persons ; and that eight died happy in the Lord, who, previ-

ous to their being visited, were ignorant of him and themselves.

When this society was organized, its number was about 40, it is now increased to upwards of 200. The number of families they relieved in the winter of 1808—9, was about 200 ; and they expended upwards of 600 dollars. In the winter of 1809—10, they relieved about 400 families, and expended at least 1200 dolls. They fed the hungry, clothed the naked, visited the sick, and provided beds for some who had none. They employ the healthy poor, in spinning yarn ; these receive large wages for their work, and the product is disposed of to the best advantage.

I here beg leave to suggest, that in as much as there are many poor women who cannot spin, but are willing to work at what they are able to do, it would be proper to employ them at what they can perform ; such as, making segars, knitting, making garments, binding shoes, &c.

I merely suggest this thought, that it may stimulate the above society, to invent some more extensive plan for alleviating the distresses of the poor. The society employed 46 poor women in spinning flax and cotton. They have 300 weight of yarn on hand, exclusive of a large quantity sold ; and they

are making arrangements to have it wove for the benefit of the society.

“The Philadelphia Society, for alleviating the miseries of Indigent Sick persons,” still continue to visit the sick every sabbath, relieving them temporally and spiritually. They have done much good. Many poor afflicted persons have been blessed, through their instrumentality. The Rev. Dr. Staughton has recently preached a charity sermon, for the support of the society, when 104 dollars was collected. May the Lord reward him, and all those who encourage so excellent a charity!

We will here transcribe a few of the rules and the address of “The Female Hospitable Society,” that the reader may ascertain the universality, as well as the disinterestedness of their charity.

*This institution is entitled, The Female Hospitable Society: Instituted for the Relief and Instruction of Sick and Indigent Widows and Orphans in particular, and Female Strangers in general. Established in Philadelphia, A. D.—1808.*

#### ADDRESS TO THE FRIENDS OF HUMANITY.

It is a true, as well as a tragical saying, “That one half of the world does not know how the other half suffers.” We need not look across the Atlantic ocean to the fierce



contending nations of Europe, to behold innumerable objects of wretchedness to excite our warmest commiseration. In our own country, and even within the confines of the city and suburbs of Philadelphia, many, very many, poor distressed persons, have

“No eye to mark their sufferings, with a tear,  
 “No friend to comfort them, nor hope to cheer.”

Their disconsolate situation is more easily conceived than expressed. As we are placed in a troublesome world, and live in a troublesome period of that world, is it not the indispensable duty, of at least religious and benevolent persons, to make it as easy as possible to their distressed fellow-creatures? Those persons, therefore, who may happily have this performance to peruse, are most earnestly entreated in favour of the subsequent, excellent charity. A few benevolent females, actuated by the most disinterested philanthropy, have associated together, for the laudable purpose of relieving the indigent of their own sex.

They will thankfully receive the smallest contributions. Any old clothes, unsaleable cloth, shoes or provisions, will be gladly accepted, and immediately prepared for the use of the most needy objects of their charity.

Oh ! that those who are blessed with abundance, and who too often forget their fellow-creatures' wants—Oh ! that they would remember, that

“ To sympathise and melt at human woe,  
“ Is what the rich to the distressed owe.”

Such children of misfortune should not only be relieved with liberality, but also with delicacy. While the hand of hospitality is extended to alleviate their wants, it should be done in such a manner, as not to suffuse the countenance with confusion. The compassionate and delicate conduct of Boaz to Ruth, is an admirable pattern for the members of charitable associations. Ruth being reduced to penury, intreated Boaz to permit her to glean his fields ; he not only granted her request, but also commanded his young men, saying, “ Let her glean even among the sheaves, and rebuke her not, and let fall some of the handfuls on purpose, and leave them that she may glean them, and reproach her not.” This was a gracious action, done in a gracious way ; and I would say to the unfeeling devotee, “ Go thou and do likewise.”

III. The Society is to consist exclusively of females ; no men are to be admitted, only as donors and subscribers. Provided al-

ways, that the transactions of the Society shall at all times be open for their investigation.

IV. The Governess is to preside at all meetings, or in her absence, one to be chosen protempore. It shall be her duty to make out the appointments for the visitors, preserve order, state questions for discussion, and use her utmost endeavours to replenish the funds of the Society, and procure old apparel, damaged cloth, remnants, or even wrappings, which compassionate dry good store-keepers may be disposed to bestow the Society. It shall be her duty to give such remnants, &c. to those charitable females who may be inclined to make them into clothes to cover poor, naked and friendless orphans.

V. The Visiting Committee is to consist of religious characters, who may be capable of instructing ignorant and afflicted females, without respecting persons ; of any nation, colour or profession, who are destitute of earthly support.

It shall be their particular duty to visit and instruct the distressed orphans, and wretched females in the Bettering-house, Hospital, and Prison ; if permission to that effect can be obtained. The Governess is to appoint suitable members to pray with the

sick, and exhort the healthy to seek the Lord, while he may be found, &c. The Visiting Committee are to use their utmost endeavours to seek the abodes of ignorant, and defenceless females, especially such young orphan girls who are most liable to be enticed from the paths of virtue. It shall be their particular duty to use every prudent means to bring such lost sheep to the fold of Christ, and for this purpose, to establish social meetings when they think good may be done thereby.

VI. Pious females of every christian denomination shall be admitted as members of this Society ; each member to pay as a sense of duty may direct : even two cents per week will be thankfully received.

VII. As the spiritual and temporal relief of poor, needy and desolate females, who have no eye to pity, nor hand to help them, is the particular object of this Society, it shall be the duty of each member, as she has opportunity, to give general information of the object of this charity, so that the children of affliction, while on sick or dying beds, when under concern for their soul's welfare may know where to send for relief."

The members of this truly benevolent institution are indefatigable in their labour of love. Many distressed families, and indi-

viduals, have already been relieved and comforted through their instrumentality; but alas! their funds are also nearly exhausted, and the objects of their charity are numerous. Hence they are retarded in their philanthropic endeavours for the comfort of their distressed fellow-mortals. It will doubtless be unnecessary to expatiate upon the utility, excellency, and disinterested generosity of the antecedent institutions; every intelligent person will, with the most superficial glance, at once see their intrinsic worth. The respectability and probity of the officers and members, will preclude all premature doubts in the public mind, relative to the application of the funds.

I have as far as my limits would admit, intreated the humane reader to contribute his quota towards the support of the antecedent institutions, and thus lay up treasure in heaven, preparatory to that approaching moment, when he will have to stand naked at the bar of God, to give a strict account of his stewardship, and be judged; not according to the number of sacramental, ceremonial, or social meetings he has attended, but according to his works, whether good or evil.

All that is left for me now to say is, to entreat the blessing of Providence on what



has been already said. And oh, my all-powerful, all-sufficient, and almighty God ! Thou sire of the distressed, and thou soul of my soul, and sovereign of my heart ; in whom I live, move, and have my being ! Do thou in tender mercy bless my endeavours, for the present and eternal benefit of my poor unhappy fellow sinners. Oh ! do pity those objects who do command my warmest commisseration, thou “ Parent of good ;” and may these intreaties and tragical exhibitions raise compassionate and sympathetic tenderness in some benevolent heart, or at least stimulate the rich to pity the miserable poor.

“ Few are the comforts which they humbly crave,  
The children weep for food, their parents seek a  
grave.”

#### NOTE.

Before I conclude this department, I must mention another Benevolent Society, which has been recently established by some of the most worthy and respectable citizens of Philadelphia.—It is called after that incomparable patriot who, without any pecuniary compensation, devoted a useful life to the service of his country, and at its termination bequeathed large donations for the support of societies similar to those we advocate. “ This society is called the Washington Benevolent Society,” and have already 1400 members. May their reward be commensurate with their philanthropy in the approving smiles of heaven,—the approbation of conscience—and the benedictions of the poor.



# DEPARTMENT. IV



The Beauties of the Rights of Man, &c. contrasted with the wrongs of Monarchy, introduced in concise, but comprehensive sections. Intended to inspire the adults, as well as the youth of the American Republic, with an ardent love of liberty, virtue, and independence.

## DEDICATION.

*To the republican and Scholastic teachers of the United States, this department is dedicated, with sentiments of high consideration, by their friend and fellow citizen,*

THE AUTHOR.



## SECTION I.

### MAN AS HE OUGHT TO BE.

THE reader is humbly entreated to pardon the liberty I may take in transposing some of the sentiments of the greatest political writers the world ever beheld, and adding new sentiments thereunto, in order to make each section uniform, and adapted to the capacity of the American youth. Credit is given for the whole, whether original or selected.

Could the adult, as well as the juvenile

reader view man uncorrupted by bad government, bad education, and bad example, they could then more clearly recognise the wrongs and usurpations of monarchy. Yes, man in a state of simplicity, uncorrupted by the influence of bad education, bad examples, and bad government, possesses a taste for all that is good and beautiful. He is capable of a degree of moral and intellectual improvement, which advances his nature to a participation with the divine. The world in all its magnificence, appears to him one vast theatre, richly adorned and illuminated, into which he is freely admitted to enjoy the glorious spectacle. Acknowledging no *natural* superior, but the great architect of the whole fabric, he partakes the delight with conscious dignity, and glows with gratitude. Pleased with himself and all around him, his heart dilates with benevolence, as well as piety ; and he finds his joys augmented by communication. His countenance cheerful, his mien erect, he rejoices in existence. Life is a continual feast to him, highly seasoned by virtue, by liberty, and by mutual affection. God formed him to be happy, and he becomes so, thus fortunately unmolested by false policy and oppression. Religion, reason, nature, are his guides through the whole of his existence, and the

whole is happy. **VIRTUOUS INDEPENDENCE**, the sun, which irradiates the morning of his day, and warms its noon, tinges the serene evening with every beautiful variety of colour, and on the pillow of religious hope, he sinks to repose in the bosom of Providence.

But where is man to be found, thus noble, thus innocent, thus happy? Not, indeed, in so many parts of the terraqueous globe as he ought to be; but still he is to be found wherever the rights of nature, and the virtues of simplicity are not violated or banished by the false refinements, the base artifices of corrupted government.

Unhappily for man, society has been almost universally corrupted, even by the arts intended for its improvement; and human nature is gradually depraved in its very progress to civilization. Metamorphosed by the tampering of unskilful or dishonest politicians, and the craft of interested priests co-operating with politicians, **MAN** at present appears, in many countries, a diminutive and distorted animal, compared with what he was in his primeval state. He is become the dwarf and cripple of courts and cities, instead of the well-formed, beautiful, creature, who once bounded in the glory of health and strength, over the forest and the mountain, glowing with the warmth

of virtue, and breathing the spirit of independence.

Various are the causes which contribute to the factitious depravity of man. Defective and erroneous education corrupts him ; the prevalent examples of a degenerate community corrupt him ; but bad government corrupts him more than all other causes combined. The grand adversary of human virtue and happiness is **DESPOTISM**. Look over the surface of the whole earth, and behold man, the glory and deputed lord of the creation, withering under the influence of despotism, like the plant of temperate climes scorched by the sun of a torrid zone. The leaf is sickly, the blossom dares not expand its beauty, and no fruit arrives at its just size and maturity.

Turkey, Italy, Egypt ! how changed from what ye were when inhabited by ancient Greeks, Romans, Egyptians ! Nature, indeed, still smiles upon them with unaltered favour. The blue mantle of the skies is still spread over them in all its luminous magnificence. There is no reason to suppose the earth less fertile. The corn laughs in the vallies. The tree aspires to Heaven with all its original verdure and majesty. But **MAN** decays ; withered, shrunk, enervated ; a form without spirit, an animal less happy than the beasts of the field, and more

ignoble, inasmuch as degeneracy is baser than native, original, created inferiority. Fallen with the columnar ruins of better times, over which, in these countries, he often tramples, MAN himself appears little better than a ruin, displaying all the deformity of the mouldering pile, with scarcely any vestige of its former magnificence. It would equally contradict philosophy and experience, to attribute this moral degeneracy to the decay of nature's vigour. There is no reason to conclude that the natural faculties of men who inhabit countries once free, but now enslaved, are produced in a state of less perfection at this hour, than in the days of our illustrious forefathers. Anatomy discovers no defect in the fibres of the heart or the brain ; yet the degeneracy remains uncontested. In truth, *government* has counteracted the beneficence of nature. The MEN are fallen ; while the human figures, with their internal and external organization, continue similar, or the same. They are inactive and pusillanimous. They aspire at no extraordinary excellence or achievements ; but crouch beneath their despot, glad of the poor privilege allowed them by a fellow creature, as weak and more wicked than themselves, to eat, drink, sleep, and die. Any pre-eminent degree of merit

among them, would render the distinguished possessor of it fatally illustrious, the certain object of a tyrant's vengeance; and they find their best security in their want of virtue. By a voluntary submission to contempt, they retain and transmit the privilege of breathing, and build the bulwark of their safety on their personal insignificance.

‘**FEAR** must, of necessity, become the predominant passion in all countries, subject to the uncontrouled dominion of an individual and his ministers: but fear chills the blood and freezes the faculties. Under its icy influence there can arise no generous emulation, no daring spirit of adventure. Enterprize is considered as dangerous, not merely from the general casualty of all human affairs, but because it excites notice, and alarms the jealousy of selfish power. Under a despotic government, to steal through life unobserved, to creep, with timed caution, through the vale of obscurity, is the first wisdom; and to be suffered to die in old age, without the prison, the chain, the dagger, or the poisoned bowl, the highest pitch of human felicity.

‘**IGNORANCE** of the grossest kind, ignorance of man's nature and rights, ignorance of all that tends to make and keep us happy, disgraces and renders wretched more



than half the earth, at this moment, in consequence of its subjugation to despotic power. Ignorance, robed in imperial purple, with Pride and Cruelty by her side, sways an iron sceptre over more than two hemispheres. In the finest and largest regions of this planet which we inhabit, are no liberal pursuits and professions, no contemplative delights, nothing of that pure, intellectual employment which raises man from the mire of sensuality and sordid care, to a degree of excellence and dignity, which we conceive to be angelic and celestial. Without knowledge, or the means of obtaining it, without exercise or excitements, the mind falls into a state of infantine imbecility and dotage; or acquires a low cunning, intent only on selfish and mean pursuits, such as is visible in the more ignoble of the irrational creatures, in foxes, apes, and monkeys. Among nations so corrupted, the utmost effort of genius is a court intrigue or a ministerial cabal.

‘ A degradation of the understanding, like this, is usually accompanied with depravity of heart. From an inability to find pleasure and honourable employment in the energies of thought, in noble and virtuous actions, in refined conversation, in arts, in commerce, in learning, arises a mischievous activity in

trifles, a perversion of nature, a wantonness of wickedness, productive of flagitious habits, which render the partaker of reason the most despicable and detestable animal in the whole circle of existence. Thus sunk under the pressure of despotism, who can recognize, notwithstanding the human shape they bear, the lineal descendants of Ægyptian, Grecian, Roman worthies, the glory of their times, the luminaries of their own country and the world, the instructors and benefactors of human nature? Thus the image of the Deity, stamped on man at his creation, is defiled or utterly effaced by government, instituted and exercised by man over his fellow-man; and his kindred to Heaven is known no more by the divine resemblance. A bad government is therefore the curse of the earth, the scourge of man, the grand obstacle to the divine will, the most copious source of all moral evil, and for that reason, of all misery; but of bad governments, none are comparable, in their mischievous effects, to the despotic.

‘But if despotism in its *extreme* produces consequences thus malignant, reason will infer, and experience will justify the inference, that all the *subordinate degrees* of despotism are proportionably destructive. However it may be disguised by forms, it is

ever seeking its own increase and aggrandisement, by openly crushing, or secretly undermining, the fabric of liberty : it is ever encroaching on the privileges and enjoyments of those who are subjected to it ; greedily, though foolishly, wishing to engross every good of every kind in this sub-lunary state, except the good of virtue.

‘ **POWER**, though *limited* by written laws, in the hands of mortal men, poorly educated, and surrounded by sycophants and flatterers, who wish, by partaking the power, to partake also of its profits and distinctions, and thus gratify at once their pride and avarice, is always endeavouring to extend itself *beyond the limitations* ; and requires to be watched with the most jealous eye, by all who are subject to it, and to be restrained within its bounds by the manliest efforts, and the most determined resolution of virtue. Every engine of artifice and terror will be used to suppress such virtue : but the friend of man and of his country will defy persecution, fines, imprisonment, and death, in attempting, by every lawful and rational means, to push back the gigantic strides of encroaching despotism, more destructive of happiness than an earthquake or a pestilence. A country deserves no love, when it ceases to be a country of liberty. Human beings

constitute a country, not a soil in a certain latitude ; and an attachment to liberty is the truest patriotism.

• It is therefore highly expedient, when ever a people, free by law and constitution, appear in the *smallest degree* to remit their attention to the preservation of freedom, to urge them, by the most serious admonition, to an immediate resumption of their vigilance. While they slumber and sleep, lulled by the Circean cup of corruption, the enemy is awake, and busily making his insidious approaches to the citadel. Every inch of ground, they carelessly relinquish, is eagerly seized by the covetous possessor of dominion ; the love of which, like the love of money, increases by accession. Nor are there ever wanting numbers of artful men, who stimulate a weak or a wicked ruler in his encroachments ; sensible as they are, that their own power and privileges will be augmented with those of said ruler, whose exclusive favour they have gained by sycophantic arts, and by co-operations in the fallacious service of enlarging his power. The more the power of the ruler is augmented, the greater will be the emoluments of office. In the view of American, as well as European Tories, a star shines with higher lustre, a ribband displays a brighter hue, a title

soothes the ear with sweeter music, when conferred by a mighty potentate far exalted above vulgar control, and who holds his crown *in contempt of the people*. If kings can be once elevated to the rank of Heaven's vice-gerents, how must admiring plebeians idolize their chioce favours and their prime favourites? There is always, therefore, a set of men (to whom pomp and vanity are the chief good) who are continually endeavouring to add glory and greatness to the orb from which they derive their own lustre. Moons and satellites would shine faintly indeed, unless the sun of the system glittered with intolerable effulgence. If the sun were shorn of its beams, their native opaqueness would pass without notice.

• So many advantages do the professors of power enjoy for its extention, in all countries where courts have influence, that the people, however great their numbers, are scarcely a match for its subtle contrivances, its false alarms, its bribes, its spies, its informers, its constructive treasons, its military force, its superstitious terrors, invented and diffused by a policy, which often laughs in secret at the religion which it enforces with solemn hypocrisy. A court has an opportunity of gratifying, in a thousand different ways, both secretly and openly, the most preva-



lent and violent passions of human nature. When the mass of the people are artfully seduced to throw their weight into the same scale with the court, liberty in the other must kick the beam. When the aristocracy of rank and riches unite hand in hand, to seduce the people, the delusion may for a time be successful, and advantages may be taken, during the temporary delirium, to rifle the castle of liberty, to weaken its foundations, to break down its battlements, or to lull its watchmen asleep with a powerful opiate.

‘ It has indeed been said in ancient times, and often repeated, that if the *people will be deceived, let them be deceived*; but they have no choice, no chance to escape deception, unless the truth be fairly and publicly exhibited to them, and their minds duly enlightened. When dust is thrown into their eyes, more especially gold dust, the political opthalmist must honestly endeavour to clear away the obstruction. It becomes every lover of his country, especially a country like America, where the foundation of every state is fixed on liberty as on a corner stone, to warn his countrymen of the danger, wherever he observes the smallest encroachment on their rights, and the spirit of the times tending but remotely to despotism.’



## SECTION II.

## THE RIGHTS OF MAN DELINEATED.

‘NATURAL rights are those which appertain to man, in right of his existence. Of this kind are all the intellectual rights, or rights of the mind, and also all those rights of acting as an individual for his own comfort and happiness, which are not injurious to the natural rights of others.—Civil rights are those which appertain to man in right of his being a member of society. Every civil right has for its foundation, some natural right pre-existing in the individual, but to the enjoyment of which his individual power is not, in all cases, sufficiently competent. Of this kind are all those which relate to security and protection.

‘From this short review, it will be easy to distinguish between that class of natural rights which man retains after entering into society, and those which he throws into the common stock as a member of society.

‘The natural rights which he retains, are all those in which the *power* to execute is as perfect in the individual as the right itself. Among this class, as is before-mentioned, are all the intellectual rights, or

rights of the mind : consequently, religion is one of those rights. The natural rights which are not retained, are all those in which, though the right is perfect in the individual, the power to execute them is defective. They answer not this purpose. A man, by natural right, has a right to judge in his own cause ; and so far as the right of the mind is concerned, he never surrenders it : but what availeth it him to judge, if he has not the power to redress ? He therefore deposits this right in the common stock of society, and takes the arm of society, of which he is a part, in preference and in addition to his own. Society *grants* him nothing. Every man is a proprietor in society, and draws on the capital as a matter of right.

‘ From these premises, two or three certain conclusions will follow.

‘ First, That every civil right grows out of a natural right ; or, in other words, is a natural right exchanged.

‘ Secondly, That civil power, properly considered as such, is made up of the aggregate of that class of the natural rights of man, which becomes defective in the individual in point of power, and answers not his purpose ; but when collected to a focus, becomes competent to the purpose of every one.

‘ Thirdly, That the power produced from the aggregate of natural rights, imperfect in

power in the individual, cannot be applied to invade the natural rights which are retained in the individual, and in which the power to execute is as perfect as the right itself.

‘ We have now, in a few words, traced man from a natural individual to a member of society, and shown, or endeavoured to show, the quality of the natural rights retained, and of those which are exchanged for civil rights. Let us now apply these principles to governments.

‘ In casting our eyes over the world, it is extremely easy to distinguish the governments which have arisen out of society, or out of the social compact, from those which have not : but to place this in a clearer light than what a single glance may afford, it will be proper to take a review of the several sources from which governments have arisen, and on which they have been founded.

‘ They may all be comprehended under three heads. First, Superstition Secondly, Power. Thirdly, The common interest of society, and the common rights of man.

‘ The first was a government of priestcraft, the second of conquerors, and the third of reason.

‘ When a set of artful men pretended, through the medium of oracles, to hold intercourse with the Deity, as familiarly as

they now march up the back-stairs in European courts, the world was completely under the government of superstition. The oracles were consulted, and whatever they were made to say became the law ; and this sort of government lasted as long as this sort of superstition lasted.

‘ After these a race of conquerors arose, whose government, like that of William the Conqueror, was founded in power, and the sword assumed the name of a scepter. Governments thus established, last as long as the power to support them lasts ; but that they might avail themselves of every engine in their favour, they united fraud to force, and set up an idol which they call *Divine Right*, and which in imitation of the Pope, who affects to be spiritual and temporal, and in contradiction of the Founder of the Christian Religion, twisted itself afterwards into an idol of another shape, called *Church and State*. The key of St. Peter, and the key of treasury, became quartered on one another, and the wondering, cheated multitude, worshipped the invention.

‘ When I contemplate the natural dignity of man ; when I feel (for nature has not been kind enough to me to blunt my feelings) for the honour and happiness of its character, I become irritated at the attempt

to govern mankind by force and fraud, as if they were all knaves and fools, and can scarcely avoid disgust at those who are thus imposed upon.

‘We have now to review the governments which arise out of society, in contradistinction to those which arose out of superstition and conquest.

‘It has been thought a considerable advance towards establishing the principles of freedom, to say, that government is a compact between those who govern, and those who are governed: but this cannot be true, because it is putting the effect before the cause; for as man must have existed before governments existed, there necessarily was a time when governments did not exist, and consequently there could originally exist no governors to form such a compact with. The fact therefore must be, that the *individuals themselves*, each in his own personal and sovereign right, *entered into a compact with each other*, to produce a government: and this is the only mode in which governments have a right to arise, and the only principle on which they have a right to exist.’

### SECTION III.

TOLERATION THE COUNTERFEIT OF INTOLERANCE.

‘TOLERATION is not the *opposite* of Intolerance, is but the *counterfeit* of it. Both



are despotisms. The one assumes to itself the right of with-holding Liberty of Conscience, and the other of granting it. The one is the pope armed with fire and faggot, and the other is the selling or granting indulgences. The former is church and state, and the latter is church and traffic.

‘ But Toleration may be viewed in a much stronger light. Man worships not himself, but his Maker ; and the liberty of conscience which he claims is not for the service of himself, but of his God. In this case, therefore, we must necessarily have the associated idea of two beings ; the *mortal* who renders the worship, and the IMMORTAL BEING who is worshipped. Toleration, therefore, places itself, not between man and man, nor between church and church, nor between one denomination of religion and another, but between God and man ; between the being who worships, and the BEING who is worshipped ; and by the same act of assumed authority by which it tolerates man to pay his worship, it presumptuously and blasphemously sets itself up to tolerate the Almighty to receive it.

‘ Were a Bill brought into any parliament, intituled “ AN ACT to tolerate or grant liberty to the Almighty to receive the worship of a Jew or a Turk, or prohibit



the Almighty from receiving it," all men would startle, and call it blasphemy. There would be an uproar. The presumption of toleration in religious matters would then present itself unmasked: But the presumption is not less because the name of "Man" only appears to those laws, for the associated idea of the *worshipper* and the *worshipped* cannot be separated.—Who, then, art thou, vain dust and ashes! by whatever name thou art called, whether a King, a Bishop, a Church, or a State, a Parliament, or any thing else, that obtrudest thine insignificance between the soul of man and its Maker? Mind thine own concerns. If he believes not as thou believes, it is a proof that thou believest not as he believeth, and there is no earthly power can determine between you.'

With respect to what are called denominations of religion, if every one is left to judge of its own religion, there is no such thing as a religion that is wrong; but if they are to judge of each others' religion, there is no such a thing as a religion that is right; and therefore, all the world is right, or all the world is wrong. But with respect to religion itself, without regard to names, and as directing itself from the universal family of mankind to the Divine object of all adoration, *it is man bringing to his Maker the*

*fruits of his heart*; and though those fruits may differ from each other like the fruits of the earth, the grateful tribute of every one is accepted.

‘A Bishop of Durham, or a Bishop of Winchester, or the Archbishop who heads the Dukes, will not refuse a tythe-sheaf of wheat, because it is not a cock of hay; nor a cock of hay, because it is not a sheaf of wheat; nor a pig, because it is neither one nor the other: But these same persons, under the figure of an established church, will not permit their Maker to receive the varied tythes of man’s devotion.’

## SECTION IV.

### REPUBLICANISM AND MONARCHY CONTRASTED.

THE case of the government of the United States presents itself, to prove the grand imposition of monarchical governments. The present civil list of the royal Anglo-Hanoverian lunatic, George the III. is eleven hundred thousand pounds sterling, and even a peer of the crown has also an enormous salary; yet the whole federal government of the United States, which extends over a country forty times as large as

Great Britain, is conducted with regularity, and every officer of the state, from the president to the constable, regularly paid, at far less expense than the salaries of the useless king and archbishops of England amount to.

‘ If I ask a man in America, if he wants a King; he retorts, and asks me if I take him for an idiot. How is it that this difference happens? Are we more or less wise than others? I see in America, the generality of people living in a style of plenty unknown in monarchical countries; and I see that the principle of its government, which is that of the *equal Rights of Man*, is making a rapid progress in the world.

‘ If monarchy is a useless thing, why is it kept up any where? And if a necessary thing, how can it be dispensed with? The *civil government* is necessary, all civilized nations will agree; but civil government is republican government. All that part of the government of England, which begins with the office of constable, and proceeds through the department of magistrate, quarter-session, and general assize, including trial by jury, is republican government. Nothing of monarchy appears in any of it, except the name which William the Conqueror imposed upon the English, that of obliging them

to call him "Their Sovereign Lord the King."

' It is easy to conceive, that a band of interested men, such as Placemen, Pentioners, Lords of the bed-chamber, Lords of the kitchen, Lords of the necessary-house, and the Lord knows what besides, can find as many reasons for monarchy as their salaries, paid at the expense of the country, amount to; but if I ask the farmer, the manufacturer, the merchant, the tradesman, and down through all the occupations of life, to the common labourer, what service monarchy is to him? He can give me no answer. If I ask him what monarchy is, he believes it is something like sinecure.

' Notwithstanding the taxes of England amount to many millions a year, said to be for the expenses of government, it is still evident that the sense of the nation is left to govern itself, and does govern itself by magistrates and juries, almost at its own charge, on republican principles, exclusive of the expense of the taxes. The salaries of the judges is almost the only charge that is paid out of the revenue. Considering that all the internal government is executed by the people, the taxes of England ought to be the lightest of any nation in Europe; instead of which, they are the contrary. As this can-

not be accounted for on the score of civil government, the subject necessarily extends itself to the monarchical part.

‘ Reason and ignorance, the opposites of each other, influence the great bulk of mankind. If either of these can be rendered sufficiently extensive in a country, the machinery of government goes easily on. Reason obeys itself; and ignorance submits to whatever is dictated to it.

‘ The two modes of Government which prevail in the world, are, *first*, Government by election and representation: *secondly*, Government by hereditary succession. The former is generally known by the name of republic; and the latter by that of monarchy and aristocracy.

‘ Those two distinct and opposite forms erect themselves on the two distinct and opposite bases of Reason and Ignorance. As the exercise of Government requires talents and abilities, and as talents and abilities cannot have hereditary descent, it is evident that hereditary succession requires a belief from man, to which his reason cannot subscribe, and which can only be established upon his ignorance; and the more ignorant any country is, the better it is fitted for this species of government.

‘ On the contrary, Government, in a well



constituted republic, requires no belief from man beyond what his reason can give. He sees the *rationale* of the whole system, its origin and its operations ; and as it is best supported, when best understood, the human faculties act with boldness, and acquire, under this form of Government, a gigantic manliness.

‘ As, therefore, each of those forms acts on a different base, the one moving freely by the aid of reason, the other by ignorance ; we have next to consider what it is that gives motion to that species of government which is called mixed government, or, as it is sometimes ludicrously styled, a Government of *this, that, and t’other*.

‘ The moving power of this species of government is, of necessity, corruption. However imperfect election and representation may be in mixed governments, they still give exercise to a greater portion of reason than is convenient to the hereditary part ; and therefore it becomes necessary to buy the reason up. A mixed government is an imperfect every-thing, cementing and soldering the discordant parts together by corruption, to act as a whole. Mr. Burke appears highly disgusted, that France, since she had resolved on a revolution, did not adopt what he calls “ *A British Constitution* ;” and the re-



gretful manner in which he expresses himself on this occasion, implies a suspicion, that the British Constitution needed something to keep its defects in countenance.

‘ In mixed Governments there is no responsibility : the parts cover each other till responsibility is lost ; and the corruption which moves the machine, contrives at the same time its own escape. When it is laid down as a maxim, that *a King can do no wrong*, it places him in a state of similar security with that of idiots and persons insane, and responsibility is out of the question with respect to himself. It then descends upon the minister, who shelters himself under a majority in Parliament, which, by places, pensions, and corruption, he can always command ; and that majority justifies itself by the same authority with which it protects the Minister. In this rotatory motion, responsibility is thrown off from the parts, and from the whole.

‘ When there is a part in a Government which can do no wrong, implies that it does nothing ; and is only the machine of another power by whose advice and direction it acts. What is supposed to be the King in mixed Governments, is the Cabinet ; and as the Cabinet is always a part of the Parliament, and the members justify in one character

what they advise and act in another, a mixed Government becomes a continual enigma, entailing upon a country, by the quantity of corruption necessary to solder the parts, the expense of supporting all the forms of government at once, and finally resolving itself into a Government by a Committee ; in which the advisers, the actors, the approvers, the justifiers, the persons responsible, and the persons not responsible, are the same persons.

‘ By this pantomimical contrivance, and change of scene and character, the parts help each other out in matters which neither of them singly would assume to act. When money is to be obtained, the mass of variety apparently dissolves, and a profusion of parliamentary praises passes between the parts. Each admires with astonishment, the wisdom, the liberty, the disinterestedness of the other ; and all of them breathe a pitying sigh at the burthens of the nation.

‘ But in a well-constituted republic, nothing of this soldering, praising, and pitying, can take place ; the representation being equal throughout the country, and complete in itself, however it may be arranged into legislative and executive, they have all one and the same natural source. The parts are not foreigners to each other, like democracy, aristocracy, and monarchy. As there

are no discordant distinctions, there is nothing to corrupt by compromise, nor confound by contrivance. Public measures appeal of themselves to the understanding of the Nation, and resting on their own merits, disown any flattering application to vanity. The continual whine of lamenting the burden of taxes, however successfully it may be practised in mixed Governments, is inconsistent with the sense and spirit of a republic. If taxes are necessary, they are of course advantageous, but if they require an apology, the apology itself implies an impeachment. Why then is man thus imposed upon, or why does he impose upon himself?

‘ When men are spoken of as kings and subjects, or when Government is mentioned under the distinct or combined heads of monarchy, aristocracy, and democracy, what is it that *reasoning* man is to understand by the term? If there really existed in the world two or more distinct and separate *elements* of human power, we should then see the several origins to which those terms would descriptively apply ; but as there is but one species of man, there can be but one element of human power, and that element is man himself. Monarchy, aristocracy, and democracy, are but creatures of imagination ; and a thousand such may be contrived as well as three.

‘ When we survey the wretched condition of man under the monarchical and hereditary systems of Government, dragged from his home by one power, or driven by another, and impoverished by taxes more than by enemies, it becomes evident that those systems are bad, and that a general revolution in the principle and construction of Government is necessary.

‘ What is Government more than the management of the affairs of a Nation? It is not, and from its nature cannot be, the property of any particular man or family, but of the whole community, at whose expense it is supported; and though by force or contrivance it has been usurped into an inheritance, the usurpation cannot alter the right of the things. Sovereignty, as a matter of right, appertains to the Nation only, and not to any individual; and a nation has at all times an inheritant indefeasible right to abolish any form of Government it finds inconvenient, and establish such as accords with its interest, disposition, and happiness. The romantic and barbarous distinction of men into Kings and subjects, though it may suit the condition of courtiers, cannot that of citizens; and is exploded by the principle upon which Governments are now founded. Every citizen is a member

of the sovereignty, and, as such, can acknowledge no personal subjection, and his obedience can be only to the laws.

‘When men think of what Government is, they must necessarily suppose it to possess a knowledge of all the objects and matters upon which its authority is to be exercised. In this view of Government, the republican system, as established by America, operates to embrace the whole of a Nation, and the knowledge necessary to the interest of all the parts, is to be found in the centre, which the parts by representation form: But the old Governments are on a construction that excludes knowledge as well as happiness: Government by Monks, who know nothing of the world beyond the walls of a Convent, is as consistent as Government by Kings.

‘What were formerly called Revolutions, were little more than a change of persons, or an alteration of local circumstances. They rose and fell like things of course, and had nothing in their existence or their fate that could influence beyond the spot that produced them. But what we now see in the world, from the Revolution of America, is a renovation of the natural order of things, a system of principles as universal as truth, and the existence of man,

and combining moral with political happiness and national prosperity.

‘ I. men are born, and always continue free, and equal in respect of their rights. Civil distinctions, therefore, can be founded only on public utility.

‘ II. The end of all political associations, is the preservation of the natural and imprescriptible rights of man ; and these rights are liberty, property, security, and resistance of oppression.

‘ III. The Nation is essentially the source of all sovereignty ; nor can any INDIVIDUAL, OR ANY BODY OF MEN, be entitled to any authority which is not expressly derived from it.’

‘ In these principles, there is nothing to throw a nation into confusion by inflaming ambition. They are calculated to call forth wisdom and abilities, and to exercise them for the public good, and not for the emolument or aggrandizement of particular descriptions of men or families. Monarchical sovereignty, the enemy of mankind, and the source of misery is abolished ; and sovereignty itself is restored to its original place, the Nation. Were this the case throughout Europe, the cause of wars would be taken away.

‘ It is attributed to Henry the Fourth,



of France, a man of an enlarged and benevolent heart, that he proposed about the year 1610, a plan for abolishing war in Europe. The plan consisted in constituting an European Congress, or, as the French author styles it, a Pacific Republic; by appointing delegates, from the several nations, who were to act as a court of arbitration in any disputes that might arise between nation and nation.

‘ Had such a plan been adopted at the time it was proposed, the taxes of England and France, as two of the parties, would have been at least ten millions sterling annually to each nation, less than they were at the commencement of the French Revolution.

‘ To conceive a cause why such a plan has not been adopted, (and that instead of a congress for the purpose of *preventing* war, it has been called only to *terminate* a war, after a fruitless expense of several years) it will be necessary to consider the interest of governments as a distinct interest to that of nations.

‘ Whatever is the cause of taxes to a nation, becomes also the means of revenue to a government. Every war terminates with an addition of taxes, and consequently with an addition of revenue; and in any event of war, in the manner they are now commenc-

ed and concluded, the power and interest of governments are increased. War, therefore, from its productiveness, as it easily furnishes the pretence of necessity for taxes and appointments to places and offices, becomes a principle part of the system of old governments; and to establish any mode to abolish war, however advantageous it might be to nations, would be to take from such government the most lucrative of its branches. The frivolous matters upon which war is made, show the disposition and avidity of governments to uphold the system of war, and betray the motives upon which they act.'

## SECTION V.

### BAD EDUCATION, THE CAUSE OF NATIONAL MISERY.

'MANY who have arisen to high elevation of rank or fortune, seem to think that their nature has undergone a real metamorphosis; that they are refined by a kind of chemical process, sublimed by the sunshine of royal favour, and separated from the fæces, the dross and the dregs of ordinary humanity; that humanity, of which the mass of mankind partake, and which, imperfect as it is, God created. They seem to them-

selves raised to a pinnacle ; from which they behold, with sentiments of indifference or contempt, all two-legged and unfeathered beings of inferior order, placed in the vale, as ministers of their pride, and slaves of their luxury, or else burdens of the earth, and *superfluous sharers* of existence.

‘ The endeavour of their lives, never employed in the essential service of society, is to keep the vulgar at a distance, lest their own pure nature should be contaminated by the foul contagion. Their offspring must be taught in the first instance, to know and revere, not God, not man, but their own rank in life. The infants are scarcely suffered to breathe the common air, to feel the common sun, or to walk upon the common earth. Immured in nurseries till the time for instruction arrives, they are then surrounded by a variety of domestic tutors. And what is the first object in their education ? Is it the improvement of their minds, the acquisition of manly sentiment, useful knowledge, expanded ideas, piety, philanthropy ? No ; it is the embellishment of their persons, an accurate attention to dress, to their teeth, to grace in dancing, attitude in standing, uprightness, not the uprightness of the heart, but the formal and unnatural perpendicularity of a soldier drilled on the pa-

rade. If a master of learned languages and philosophy be admitted at all, he feels himself in less estimation with the family than the dancing-master; and if possessed of the spirit, which the nature of his studies has a tendency to inspire, he will soon depart from a house, where he is considered in the light of an upper servant, paid less wages, and subjected to the caprice of the child, whom he ought to control with the natural authority of superior wisdom. To assume over his pupil the rights of that natural superiority, would be to oppose the favourite ideas of the family, “*that all real pre-eminence is founded on birth, fortune, and court-favour.*” The first object with the pupil, and the last, the lesson to be got by heart, and to be repeated by night and by day, is an adequate conception of his own native consequence, a disposition to extend the influence of rank and riches, and to depress and discourage the natural tendency of personal merit to rise to distinction by its own elastic force.

‘ If the boy be allowed to go to any school at all, which is not always deemed prudent, because schools in general have a few plebeians who raise themselves there, to some degree of superiority, by merit only, it is only to schools which fashion recommends, which abound with titled persons, and where the expenses are so great, as to keep inge-

nious poverty, or even mediocrity of fortune, at a respectful distance. Here he is instructed to form connexions with his superiors. The principal point is to acquire the haughty air of nobility. Learning and virtue may be added, if peradventure they come easily; but the formation of connexions, and the assumption of insolence, is indispensable. To promote this purpose, pocket money is bestowed on the pupil with a lavish hand by his parents, and all his cousins who court his favour. He must shew his consequence, and be outdone by no lord of them all, in the profusion of his expenses, in the variety of his pleasures, and, if his great companions should happen to be vicious, in the enormity of his vice. Insults and injuries may be shown to poor people who attend the school, or live near it, as marks of present spirit and future heroism. A little money makes a full compensation, and the glorious actions, on one side, and the pusillanimous acquiescence under it on the other, evinces the great doctrine, that the poor are by nature creatures of other mould, *earth-born, perhaps*, and made for the pastime of those who have had the good fortune to be born to opulence or title.—The masters themselves are to be kept in due order by the illustrious pupils,

or a rebellion may ensue. Such an event indeed is sometimes devoutly wished, as it affords opportunities for *embryo heroes* to shew their prowess and their *noble* pride. Every ebullition of spirits, as it is candidly called, displaying itself in insolence or ill usage of the inferior ranks, defenceless old men or women, and the poor in general, is remembered and cherished with care, as a flattering prognostic of future eminence in the cabinet, the senate, at the bar, or in the field. Justice, generosity, humility, are words indeed in the dictionary, and may adorn a declamation ; but insolence, extravagance, and pride, must mark the conduct of those who are sent, rather to support the dignity of native grandeur by the spirit of arrogance, than to seek wisdom and virtue with the docility of modest and ingenious disciples. Practical oppression of inferiors is one of the first elements of aristocratical education ; and the order of *Faggs* (as they are called) contributes much to familiarize the exercise of future despotism. Mean submissions prepare the mind, in its turn, to tyrannize.

‘ Let us now suppose the stripling grown too tall for school, and entered at an university. The English universities are admirably well adapted to flatter the pride of



wealth and title. There is a dress for the distinction of the higher orders, extremely pleasing to aristocratical vanity. In the world at large the dress of all gentlemen is so similar, that nothing is left to point out those who think themselves of a superior order; unless indeed they ride in their coaches, and exhibit their splendid liveries behind, and armorial ensigns on the sides; but at Oxford, they never walk the streets, on the commonest occasions, without displaying their proud pre-eminence by gowns of silk, and tufts of gold.

‘ As noblemen, or gentlemen commoners, they not only enjoy the privilege of splendid vestments, but of neglecting, if they please, both learning and religion. They are not required, like vulgar scholars, to attend regularly to the instruction, or to the discipline of the colleges; and they are allowed a frequent absence from daily prayer. They are thus taught to believe, that a silken gown and a velvet cap are substitutes for knowledge; and that the rank of gentlemen commoners dispenses with the necessity of that devotion, which others are compelled to profess in the college chapels. High privileges these! and they usually fill those who enjoy them with the attachment to rank, which leads directly to the spirit of despot-

ism. They are flattered in the seats of wisdom, where science and liberality are supposed to dwell, with an idea of some inherent virtue in mere rank, independently of merit; and after having learned a lesson so pleasing to self-love and idleness, they go out into the world with confidence, fully resolved to practice the proud theories they have imbibed, and to demand respect without endeavouring to deserve it.

‘ Without public or private virtue, and without even the desire of it; without knowledge, and without even a thirst for it; many of them, on leaving college, enlist under the banners of the minister for the time being, or in a self-interested opposition to him, and boldly stand forth candidates to represent boroughs and counties, on the strength of aristocratical influence. Though they appear to ask favours of the people, they pay no respect to the people, but rely on rank, riches, and powerful connexions. Ever inclined to favour and promote the old principles of jacobinism, toryism, and unlimited prerogative, they hope to be rewarded by places, pensions, titles; and then to trample on the *wretches* by whose venal votes they rose to eminence.

‘ The ideas acquired and cherished at school and at the university, are confirmed in the

world by association with persons of a similar turn, with oriental adventurers, with pensioners and courtiers, with all who, sunk in the frivolity of a dissipated, vain, and useless life, are glad to find a succedaneum for every real virtue, in the privileges of titular honour, in splendid equipage, in luxurious tables, in magnificent houses, in all that gives distinction without merit, and notoriety without excellence. Their number and their influence increase by an union of similar views and principles ; and a formidable phalanx is formed against those liberties, for which the most virtuous part of mankind have lived and died.' Under the auspices of multitudes, thus corrupted and united, it is not to be wondered, that the spirit of despotism should increase. Despotism is indeed an Asiatic plant ; but brought over by those who have long lived in Asia, and nursed in a hot-house with indefatigable care, it is found to vegetate, bloom, and bear fruit, even in our cold, ungenial climate.

‘ It might then be worthy a wise legislature to reform the modes of education, to explode the effeminacy of private and superficial nurture, to promote an *equality of rank* in schools and universities, and to suffer, in the immature age, no other distinctions than

those, which may be adjudged by grave and virtuous instructors, to distinguished improvement, exemplary conduct, goodness of heart, and a *regard to the happiness of inferiors.*

‘ The constitution of the United States is founded on liberty, and the people are warmly attached to liberty ; then why is it ever in danger, and why is a constant struggle necessary to preserve it uninfringed ? And why is the corrupt manners, and maxims of the vassals of Europe suffered to prevail in our universities, as well as to be imitated ? Many causes combine, and perhaps none is more operative than a corrupt education, in which pride is nourished at the tenderest period, and the possession or expectation of wealth and civil honours is tacitly represented, even in the schools of virtue, as superceding the necessity of personal excellence.’

## SECTION VI.

THE LOVE OF LIBERTY AND VIRTUE, THE  
PARENT OF NATIONAL INDEPENDENCE  
AND RESPECTABILITY.

‘ THOSE who are possessed of exorbitant power, who pant for its extension, and tremble at the apprehension of losing it, are always sufficiently artful to dwell with emphasis, on the evils of licentiousness ; under

which opprobrious name, they wish to stigmatize liberty. They describe the horrors of anarchy and confusion, in the blackest colours; and boldly affirm that they are the necessary consequences of entrusting the people with power. Indeed they hardly condescend to recognize the idea of a **PEOPLE**; but whenever they speak of the mass of the community, denominate them the mob, the rabble, or the swinish multitude. Language is at a loss for appellatives, significant of their contempt for those, who are undistinguished by wealth or titles, and is obliged to content itself with such words as reptiles, scum, dregs, or the many-headed monster.

‘Man, that noble animal, formed with powers capable of the sublimest virtues, possessed of reason, and tremulously alive to every finer feeling, is degraded by his fellow man, when dressed in a little brief authority, to a rank below that of the beasts of the field; for the beasts of the field are not treated with epithets of contumely, but regarded with a degree of esteem. The proud grandee views the horses in his stable, and the dogs in his kennel, with affection, pampers them with food, lodges them in habitations, not only commodious, but luxurious; and, at the same time, despises his fellow-creatures, scarcely fed, wretchedly cloathed,



and barely sheltered in the neighbouring cottage. And if his fellow creature dares to remonstrate, his complaint is contumacy and sedition, and his endeavour to meliorate his own state and that of his miserable neighbour, by the most lawful means, downright treason and rebellion.

‘Villanous oppression on one hand, and on the other, contemptible submission! If such acquiescence, under the most iniquitous inequality; such wretchedness, without the privilege of complaint, is the peace, the order, and the tranquillity of despotism; then peace, order, and tranquillity change their nature, and become the curse and bane of human nature. Welcome, in comparison, all the feuds, animosities, and revolutions attributed to a state of freedom; for they are symptoms of life and robust health, while the repose of despotism is the deadness of a palsy. Life, active, enterprising life, with all its tumult, disaster and disappointment, is to be preferred to the silence of death, the stillness of desolation.

‘But I deny that a love of liberty, or a state of liberty, is of necessity productive of injurious or fatal disorder. I pre-suppose that the minds of the people, even the lowest of the people, are duly enlightened; that the savageness of gross ignorance is



mitigated by culture ; by that culture, which all well regulated states are solicitous to bestow on every partaker of the rational faculty.

‘ In a state of liberty, every man learns to value himself as man ; to consider himself as of importance in the system which himself has approved and contributed to establish ; and therefore resolves to regulate his own behaviour consistently with its safety and preservation. He feels as a proprietor, not as a tenant. He loves the state because he participates in it. His obedience is not the cold reluctant result of terror ; but the lively, cheerful, and spontaneous effect of love. The violation of laws, formed on the pure principle of general beneficence, and to which he has given his full assent, by a just and perfect representation, he considers as a crime of the deepest dye. He will think freely, and speak freely, of the constitution. He will incessantly endeavour to improve it ; and enter seriously into all political debates. In the collision of agitated minds, sparks will sometimes be emitted ; but they will only give a favourable light and a genial warmth. They will never produce any injurious conflagration.

‘ What employment, in the busy scene in which man engages from the cradle to the

tomb, is more worthy of him than political discussion? It affords a field for intellectual energy, and all the finest feelings of benevolence. It exercises and strengthens every faculty. It calls forth latent virtues, which else had slept in the bosom, like the diamond in the mine. And is this employment, thus useful and honourable, to be confined to a few among the race of mortals? Is there to be a monopoly of political action and speculation? Why then did Heaven bestow reason and speech, powers of activity, and a spirit of enterprize in as great perfection on the lowest among the people, as on those who, by no merit of their own, inherit wealth and high station! Heaven has declared its will by its acts. Man contravenes it; but time, and the progressive improvement of the understanding, will reduce the anomaly to its natural rectitude. And if a few irregularities should sometimes arise in the process, they are of no importance when weighed with the happy result; the return of distorted systems to truth, to reason, and the will of God. Occasional ferments, with all their inconveniences, are infinitely preferable to the putrescence of stagnation. They are symptoms of health and vigour; and though they may be attended with transient pain, yet while they continue to appear

at intervals, there is no danger of mortification. Good hearts, accompanied with good understandings, seldom produce, even where mistaken, lasting evil. They repair and compensate.

‘ But I repeat, that the people should be enlightened, in every rank, the highest as well as the lowest, to render them capable of perfect liberty, without danger of those evils which its enemies are always asserting to be its unavoidable consequences. The vulgar must be instructed not merely in the arts which tend to the acquisition, increase and preservation of money, but in a generous philosophy. They must be liberalized. They must early learn to view human life and society in their just light; to consider themselves as essential parts of a whole, the integrity of which is desirable to every component member. Their taste will improve with their understanding; and they will see the beauty of order, while they are convinced of its utility. Thus principled by virtue, and illuminated with knowledge, they will eagerly return, after every deviation, which even a warmth of virtue may cause, to regular obedience, and to all the functions of citizens; valuing the public peace and prosperity, because they understand clearly that the public hap-

ness is intimately combined with their own. They may infringe laws, from the imperfection of their nature; but they will return to their obedience without force; having been convinced that no laws are made, but such as are necessary to their well-being in society. They will consider laws, not as chains and fetters, but as helmets and shields for their protection. The light of the understanding will correct the eccentricities of the heart; and all deviations, however rapid at their commencement, will be short in extent and transitory in duration.

• Such would be the effect of enlightening the people with political knowledge, and enlarging their minds by pure philosophy. But what say the despots? Like the tyrannical son of Philip, when he reprimanded Aristotle for publishing his Discoveries, they whisper to their myrmidons, “Let us diffuse darkness round the land.\* Let their conduct, when assembled, be riotous and irrational, as ignorance and *our SPIES* can make it, that they may be brought into discredit, and deemed unfit for the management of their own affairs. Let power be

\* *Darken your Doctrines*, said the despot Alexander, to the great philosopher.

rendered dangerous in their hands, that it may continue unmolested in our own.—Let them not taste the fruit of the tree of knowledge, lest they become as we are, and learn to know good and evil.”

• That such are the sentiments of the men who wish for the extension of royalism, the depression of the people, and the annihilation of republicanism, is evident from the uneasiness they have shewn, at all benevolent attempts to diffuse knowledge among the poor. They have expressed, in terms of anger and mortification, their dislike of Sunday schools. The very newspapers which they have engaged in the service of falsehood and toryism, have endeavoured to discountenance, by malignant paragraphs, the progress of those patriotic institutions. Scribblers of books and pamphlets, in the same vile cause, have intimated their apprehensions, that the poor may learn to read political books in learning to read their Bible ; and that the reading of political books must unavoidably produce discontent. A wretched compliment to the cause which they mean to defend ! It is impossible not to infer from their apprehensions, that as men increase in understanding and knowledge, they must see reason to disapprove the systems established. These men breathe

the very spirit of despotism, and wish to communicate it. But their conduct, in this instance, is an argument against the spirit which they endeavour to diffuse. Their conduct seems to say, The spirit of despotism is so unreasonable, that it can never be approved by the mass of the people, when their reason is suffered to receive its proper cultivation. Their conduct seems to say, Let there be light, and the deformity of despotism will create abhorrence.

‘Be the consequence what it may, let the light of knowledge be diffused among all who partake of reason ; and let us remember that it was **THE LORD GOD ALMIGHTY** who first said ; **LET THERE BE LIGHT.**’

## SECTION VII.

**THE LITTLE VALUE SET ON A POOR MAN'S LIFE BY  
HAUGHTY MONARCHS.**

‘**THERE** is nothing which I can so reluctantly pardon in the **GREAT** ones of this world, as the little value they entertain for the life of a man. Property, if seized or lost, may be restored ; and without property, man may enjoy a thousand delightful pleasures of existence. The sun shines as warmly on the poor as on the rich ; and the gale of health breathes its balsam into the cottage casement on the heath, no less



sweetly and salubriously than into the portals of the palace. But can the lords of this world, who are so lavish of the lives of their inferiors, with all their boasted power, give the cold heart to beat again, or relume the light of the eye once dimmed by the shades of death? Accursed despots, shew me your authority for taking away that which ye never gave, and cannot give; for undoing the work of God, and extinguishing the lamp of life, which was illuminated with a ray from heaven. Where is your charter to privilege murder? You do the work of Satan, who was a destroyer; and your right, if you possess any, must have originated from the father of mischief and misery.

‘There is nothing so precious as the life of a man. A philosopher of antiquity, who possessed not the religion of philanthropy, who knew not that man came from heaven, and is to return thither; who never heard the doctrine authenticated, that man is favoured with a communication of the divine nature by the Holy Spirit of God; yet, under all these disadvantages, maintained that *HOMO EST RES SACRA*, that every human creature is consecrated to God, and therefore inviolable by his fellow man, without profanation. All the gold of Ophir, all the gems of Golconda, cannot buy a sin-

gle life, nor pay for its loss. It is above all price.

‘ Yet take a view of the world, and you will immediately be led to conclude, that scarcely any thing is viler than human life. Crimes which have very little moral evil, if any, and which therefore cannot incur the vengeance of a just and merciful Deity, are punished with death at a human tribunal. I mean state crimes ; such actions, conduct, speeches, as are made crimes by despots, but are not recognised as such in the decalogue ; such as may proceed from the purest and most virtuous principle, from the most enlarged benevolence, from wisdom and unaffected patriotism ; such as may proceed from mere warmth of temper, neither intending nor accomplishing any mischief ; the mere effects of error, as innocent too in its consequences as its origin. But the despot is offended or frightened ; for guilt trembles at the least alarm, and nothing but the blood of the accused can expiate the offence.

Yet numerous as are the innocent victims of the tribunal, where to offend the state is the greatest abomination that man can commit, they are lost and disappear when compared to the myriads sacrificed to the demon of war. Despotism delights in

war. It is its element. As the bull knows, by instinct, that his strength is in his horns, and the eagle trusts in his talons ; so the despot feels his puissance most, when surrounded by soldiery arrayed for battle. With the sword in his hand, and his artillery around him, he rejoices in his might, and glories in his greatness. Blood must mark his path ; and his triumph is incomplete, till death and destruction stalk over the land, the harbingers of his triumphant cavalcade.

‘ We hear much of necessary wars ; but it is certainly true, that a real, absolute, unavoidable necessity for war, such as alone can render it just, has seldom occurred in the history of man.’ The reader may judge of my opinion of war from the subsequent little poem, which I beg leave to subjoin as a note.\* The pride, the wanton cruelty of

### \*THE BATTLE OF BLENHEIM.

It was a summer evening,  
 Old Kasper’s work was done ;  
 And he before his cottage door  
 Was sitting in the sun ;  
 And by him sported on the green  
 His little grandchild Wilhemine.

She saw her brother Peterkin  
 Roll something large and round,

absolute princes, caring nothing for human life, have in all ages, without the least ne-

That he beside the rivulet  
 In playing there had found—  
 He came to ask what he had found,  
 That was so large, and smooth and round.

Old Kaspar took it from the boy,  
 Who stood expectant by ;  
 And then the old man shook his head  
 And with a natural sigh,  
 'Tis some poor fellow's skull, said he,  
 Who fell in the great victory.

I find them in the garden, for  
 There's many here about,  
 And often when I go to plough  
 The ploughshare turns them out.  
 For many thousand men, said he,  
 Were slain in that great victory.

Now tell us what 'twas all about,  
 Young Peterkin he cries,  
 And little Wilhemine looks up  
 With wonder waiting eyes ;  
 Now tell us all about the war,  
 And what they kill'd each other for.

It was the English Kasper cried,  
 That put the French to rout ;  
 But what they killed each other for,  
 I could not well make out.  
 But every body said, quoth he,  
 That 'twas a famous victory.

My father liv'd at Blenheim then,  
 Yon little stream hard by,

cessity, involved the world in war; and therefore it is the common duty of all mankind to abolish absolute power; and to discourage, by every lawful means, the spirit that leads to any degree of it. No individ-

They burnt his dwelling to the ground,  
And he was forced to fly;  
So with his wife and child he fled,  
Nor had he where to rest his head.

With fire and sword the country round  
Was wasted far and wide,  
And many a childing mother then,  
And new-born infant died;  
But things like that you know must be,  
At every famous victory.

They say it was a shocking sight  
After the field was won,  
For many thousands bodies here  
Lay rotting in the sun;  
But things like that you know *must* be  
At every famous victory.

Great praise the Duke of Marlbro' won,  
And our good friend Eugene.—  
Why 'twas a very wicked thing!  
Said little Wilhemine,  
Nay—nay—my little girl quoth he,  
It was a famous victory.

And every body praised the Duke  
Who such a fight did win;  
But what good came of it at last!  
Quoth little Peterkin.  
Why that I cannot tell said he,  
But 'twas a famous victory.

ual, however good, is fit to be trusted with so dangerous a deposit. His goodness may be corrupted by the magnitude of the trust, and it is the nature of power uncontrolled by fear or law, to vitiate the best disposition.—He who would have shuddered to spill a drop of blood, in a hostile contest, as a private man, shall deluge whole provinces, as an absolute prince, and laugh over the subjugated plains which he has fertilized with human gore.

‘What are the chief considerations with such men, previously to going to war, and at its conclusion? Evidently the expence of **MONEY**. Little is said or thought of the lives lost, or devoted to be lost, except as matters of *pecuniary* value. Humanity indeed weeps in silence and solitude, in the sequestered shade of private life; but is a single tear shed in courts, and camps, and cabinets? When men high in command, men of fortune and family fall, their deeds are blazoned, and they figure in history; but who, save the poor widow and the orphan, enquire after the very names of the rank and file; There they lie, a mass of human flesh, not so much regretted by the despots as the horses they rode, or the arms they bore. While ships often go down to the bottom, struck by the iron thunder bolts



of war, and not a life is saved, the national loss is estimated by the despot, according to the weight of metal wasted, and the magnitude and expense of the wooden castle.

*Ploratur lachrymis amissa pecunia veris !*

‘ God, we read, made man in his own image ; and our Saviour taught us that he was the heir of immortality. God made no distinction of persons ; but behold a being, born to a sceptre, though a poor, puny shivering mortal like the rest, presumes to sell, and let out for hire, these images of God, to do the work of butchers, in any cause, and for any pay-master, on any number of unoffending fellow-creatures, who are standing up in defence of their hearths, their altars, their wives, their children and their liberty. Great numbers of men, trained to the trade of human butchery, are constantly ready to be let to hire, to carry on the work of despotism, and to support, by the money they earn in this hellish employment, the luxurious vices of the wretch who calls them his property. Can that state of human affairs be right and proper, which permits a miscreant, scarcely worthy the name of a man, sunk in effeminacy, the slave of vice, often the most abominable kind of vice, ignorant and illiterate, debilitated with disease, weak

in body as in mind, to have such dominion of hundreds of thousands, his superiors by nature, as to let them out for pay, to murder the innocent stranger in cold blood?

‘What shall we think of the practice of what is called kidnaping? Is it to be allowed in a free country? Are not men bought, inveigled, or forced by it, as if they were cattle, beasts of the field or the forest, and capable of becoming the *property* of the purchaser or the captor? If a nation should behold with patience, such a practice increasing and encouraged by the great, would there not be reason to suspect that it had lost the spirit of freedom, and was preparing to submit its neck to the yoke of despotism? Is not an African one of the images of God? Is he not entitled to all the rights of nature, and the society of which he is a member? Does poverty disfranchise a man, rob him of his rights, and render his *life* a commodity to be bought and sold, or thrown away at the will of a rich man, who is enabled to take advantage of his want, and add to the misfortune of indigence the curse of slavery? Are a few pieces of silver to be allowed, by connivance, if not by legal permission, as the price of blood, when poverty, but not the will, consents to the sale?’

Even if BOXING were ever to become a spectacle patronized by congress, and encouraged by a people, there would be reason to fear lest MAN, AS MAN, had lost his value ; lest life were estimated of little price ; and lest the spirit of despotism were gradually insinuating itself into the community. There would be reason to fear lest times, like those of the latter Roman emperors, were returning, and that men might be kept like wild beasts, to be brought on the stage and fight for public diversion, and to be murdered for the evening's amusement of fashionable lords and ladies, at an opera-house.

The dignity of human nature, in despotic countries, is treated as a burlesque. A man is less dignified than a pampered horse, and his life infinitely less valued. But in a land of liberty, like ours, every man should learn to venerate himself and his neighbour, as a noble creature, dependent only on God, on reason, and on law.

## SECTION VIII.

THE ACRIMONY MANIFESTED BY MONARCHS AND THEIR  
TORY ADMIRERS, TO PATRIOTIC AUTHORS,  
A PROOF OF THEIR DEPRAVITY.

“IT is an infallible proof of great abilities in a writer, who espouses the cause of the

people, when he is cavilled at, written against, and condemned by the persons whose despotic principles he has endeavoured to expose and refute. It is a sign that he has touched them to the quick, and left a sore place, the smart of which is continually urging them to murmur.\* Their affected derision and contempt of him are but transparent veils to hide the writhings of their tortured minds; an awkward masque to cover the ugly features of impotent revenge, struggling through pride, to conceal the painful emotions of rage.

‘It is amusing to observe what mean and little arts are used by these angry persons, to lower the character of any writer, whose arguments they cannot refute. They hire a venal tool to write his life, and crowd it with every falsehood and calumny which party malice can invent, and popular credulity disseminate. They relate, without examination into a single fact, and decide, without the smallest attention to candor or justice. The man is to be hunted down.—The minister and his creatures cry havoc, and let slip the vermin of corruption. The

\* There is but one author whose name I can give in the compilation of this department, but such is the contempt in which he is held by many, that policy forbids me to mention it.

newspapers, in daily paragraphs, discharge the venom of abuse on his name. *Venial critiques* pour their acrimonious censures, in general terms on his compositions, which they could not equal, and dare not examine with impartiality. Nicknames are fastened on him ; and whenever he is spoken of, all additions of respect are omitted, and, in their place, some familiar and vulgar abbreviation of his christian name is used to vilify his surname. Poor artifices indeed ! for while they expose the malice and weakness of those who use them, they leave the arguments and doctrines of the writer rather confirmed than shaken by an attack so feeble.

• Men who undertake to defend any thing contrary to the common sense and common interest of mankind, usually hurt the side they intend to defend, by promoting a *discussion*, and calling forth common sense, excited by the common interest, to defend its own cause. Thus Sir Robert Filmer's book gave rise both to Sidney's and Locke's defence of liberty. Thus Mr. Burke's *Reflections* on France drew forth Mr. Paine's *Rights of Man*, in which is much excellent matter. Thus Salmasius's mercenary invective against the republicans of England

in the last century, provoked the great Milton, scarcely less eloquent in prose than in poetry, to defend the right of the people of England to manage in their own country their own concerns, according to their own judgment and inclination.

‘Milton and Locke are great names on the side of liberty. But Milton has been treated contemptuously; and some have shewn a spirit illiberal enough to detract from his poetry in revenge for his politics. His last biographer, Dr. Johnson, who had many early prejudices which his most vigorous reason could not to the last subdue, was, by early prejudice, a violent Tory and Jacobite. I think there is reason to believe, that he would easily have been made a convert to popery. I venerate his abilities and virtue; but I cannot help remarking, that his high-church and high-prerogative principles led him to speak less honourably of Milton than he must have done, if he had viewed him through a medium undiscoloured. Milton was a greater man than Johnson; though I think he went not sufficiently far in his hatred to monarchy and episcopacy. Milton discovered a noble spirit of independence, and his writings contain some of the finest passages that ever were written in vindication of civil liberty.



**SUPPLEMENT**  
**TO THE**  
**CHARMS OF BENEVOLENCE.**

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I HAVE in the preceding pages, used a bold, and perhaps some will think, an impolite phraseology. But I contend that in order to alarm the heedless of their danger, the author who writes for the good, and not the praise of mankind, should forego the etiquette of politeness; and being equally indifferent to the smiles or frowns of his readers, he should plainly point out the cause, the consequence, and the cure of the mountains of human misery observable in the world. This I have sincerely endeavoured to do in this work. Taught by my own miseries which are many, I have learned to pity the miserable. But of all the miseries I meet with in this miserable world, those particularized in the 7th chapter of Romans, are the most intolerable. Let any person read that chapter, and he will be constrained to acknowledge, that the numerous ills interwoven with our frame, are sufficient for the patient endurance of man, without manu-

facturing more by premature and precipitate marriages, which I call the source of domestic wretchedness, and the parent of moral evil ; as also inattention to the political rights of man, which produce national wretchedness, and degradation. In pointing out the miseries of monarchy, and the ungenerosity of toryism, I have perhaps manifested too much acrimony. If this is really the case, I humbly beg the reader's pardon, and I hope he will do me the justice to believe me, when I solemnly declare, that nothing but an ardent desire to promote the happiness, and alleviate the miseries of mankind, has led me into this error. I hope therefore, that the purity of my motives, will plead my excuse. I love civil liberty, and I love America, because, it is the only land, where liberty has found an assylum, after being chased round the globe, and banished from every other land, by the unrelenting spirit of despotism. Alas ! no language can tell, no imagination can conceive, the dreadful consequences produced by this direful cause. Millions of men every year must be butchered in the field of battle to gratify the pride and petulance of monarchy. But it is not the plebeian's tranquillity alone, that is sacrificed at the shrine of despotism. The despot himself, is the victim

of his own designs. He counteracts the beneficence of nature, and consequently relinquishes that peace of mind, which can only produce happiness. For it is one of the fundamental laws of heaven, that no man can ever find happiness in the misery of man. Hence, while the pimps, and parasites of royalty are cloyed with a superabundance of the necessities of life, forced from the mouth of labour, the poor and the needy perish for the want of their portion of these necessities, which nature has abundantly provided for the comfortable support of all her children. But monarchy has not only a direct tendency to destroy the happiness of its votaries, by taking away the relish which mediocrity gives for the good things of life, and which superabundance most assuredly takes away, but proves the most fatal and successful auxiliary of hell, to destroy their future, as well as present peace. And yet people will talk about religion,\* and profess sanctification, and

\* Compare the recent measures of Massachusetts and Connecticut, with the above sentiment, and the danger I deprecate, will appear as clear as a ray of light in an unclouded atmosphere. And can we wonder that liberty is in danger, when tory priests have such unbounded influence over the minds of their priest-ridden congregations. When such ministers as Dr. Parrish, are allowed to preach treason from the

at the same time advocate with all their interest and eloquence, this first-born child of hell, and prime minister of Satan ; I mean monarchy. Yes, even those who profess to be the ambassadors of the meek and lowly Jesus, arrayed in sacerdotal silk and cambric, and mounted in a superb pulpit, fringed with flowers of gold, with their fingers on the holy bible, and the sacred name of God on their tongues, vindicate the cause of the royal traitors, and right reverend tyrants of mankind, and this too, in the only republic the ravages of monarchy and episcopacy has left in the world. Such exhibitions as this, with the increasing power of toryism, and partyism in the United States, sound in my intellectual ear, the knell of our departed greatness. Another circumstance I would mention, which is a presage (at least to me) of our future fall, and that is the in-

sacred pulpit, as well as disseminate it in private, with applause, as well as impunity, which will be seen in our first department: can we then be surprised, that Massachusetts, where this tory parson resides, should oppose the national government: should degrade the national standard, and should resist the constituted authorities. Nay, but it is rather matter of surprise, that the whole American population, are not metamorphosed to tories by their tory priests; and this would actually be the case, if all the people were the slaves of bigotry, and superstition.

difference with which republicans view the recent improvement the clerical tribe have made in title-making (not tent making like their pious predecessor Saint Paul) in the United States. Would the degenerate sons of valiant and independent sires, duly appreciate the intrinsic value of that liberty, which they died to purchase, and bequeath to posterity as a most sacred deposit. Would the people of America but for a moment view in the historic page, the slow, but certain, the plausible but insidious manner in which the votaries of monarchy, annihilated the republics of antiquity, the unwelcome intelligence, that an archbishop\* was manufactured in the state of \*\*\*\*\*† would cause their very ears to tingle. Is it any wonder then, that I am so pointed in my animadversions, while I am sensible, that the liberty I love is in danger of being infringed by the subtle arts of aristocracy.

\* The title of archbishop of England, is above the title (or rather the nick-name) of duke.

† Delicacy forbids me to mention this American archbishop's name, or even the name of the city or state where he resides. I wish he had the same delicacy for the feelings of his fellow citizens. many thousands of whom he has caused to offend by assuming this foolish title, or rather nick-name. O how unlike St. Paul, who dictated, if eating meat would cause his weak brother to offend, he would never eat any.

No ! but it is rather a wonder, (if I may be allowed the hyperbole) the stones in the street do not lament to see, the last remains of civil liberty in danger of being exterminated from the face of the earth, through the indefatigable assiduity of her enemies, and the lassitude and licentiousness of her friends. The heroic and patriotic chief, who achieved our independence, was deeply sensible of the danger I deprecate. Alas ! when I view with my intellectual eyes, the accumulated and complicated misery, which the human family are forced this very moment to endure in Europe, Asia, and Africa, through the influence of tory priests, co-operating with tory politicians, and when I extend that view to the future fate of America, and behold her nodding to her fall, through the instrumentality of this very influence, and also see liberty taking her flight from this unhappy globe ; the tragical view causes my very heart almost to weep blood, the anticipation makes me weep, and tremble by turns. And shall the palladium of our far-famed independence, be sacrificed at the shrine of monarchy ? Shall the bloody flag of military, and hereditary despotism surmount our sacred cap of liberty ? Shall our inimitable constitution, the price of so much heroic and patriotic blood, become the victim



of toryism? Finally, shall the proverbial intelligence of the American population by land, and their intrepidity by sea,\* be ignobly doomed to purchase laurels to deck some royal or imperial tyrant's brow? The people only can answer the melancholy interrogation. If they use the means, heaven has put it in their power, (and which I in this work sincerely recommend) to keep down the spirit of despotism, alias toryism, they will rival the Roman republic in all her greatness; but if not, they will, and that before a great many years, become the premature victim of their own lassitude, and degeneracy. When I view a tory nation, a tory politician, but above all, a tory priest, the spontaneous distich of a sentimental poet, now no more, forcibly strikes my mind, and which I repeat with a mournful emphasis, thus,

“ Man's inhumanity to man,  
Makes countless thousands mourn.”

Should any say that my fears are premature, and only the offspring of my enthusiastic attachment to liberty, and America,

\* I believe, and predict, that whether free or in slavery, the American tars, and their navy, will in following years, be what the British are now.

let them for one moment compare the present posture of our national affairs, the lowering clouds in our political horizon, and the virulence of partyism, and the influence of toryism in the United States, with the benevolent and patriotic caution of our illustrious Washington, and then condemn, or even censure me if they can.

Who can read these lines, and not see, that the danger foreseen by our lamented chief, is realized too obviously in the present crisis.

That his fears may never be realized in all their horrors, that we may be enabled to rise superior to the fatal influence of toryism, that we nor our posterity may never become the pimps and parasites of monarchy, or the victims of promiscuous lust, and continual bloody wars, the natural consequences thereof, is my ardent prayer to the gracious Creator. But if we are doomed to this fatal end, by our own neglect, pusillanimity, and impolicy, all I can pray is,

“That I may lay cold, before that dreadful day,  
Prest with a load of monumental clay.”

**END OF THE CHARMS OF BENEVOLENCE.**

A BEAM  
OF  
CELESTIAL LIGHT,  
IN A  
DARK, DELUDED, AND DEGENERATE  
AGE ;

OR  
EPISTLES,  
CONSOLATORY, ARGUMENTATIVE, AND  
INSTRUCTIVE:

*Thos Branagan*  
ADDRESSED

TO THE CHURCH OF CHRIST IN THE WILDERNESS.  
Interspersed, with expostulations, exhortations, and  
Messages, "in the word of the Lord,"

*To the lost sheep of the House of Christendom.*

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"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent."—  
*Rev. xii. 14.*

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PHILADELPHIA :  
PRINTED FOR THE AUTHOR.

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1814.

# ADVERTISEMENT.

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AS an apology for our title, which, notwithstanding its excentricity, is an echo to the sense of the performance, I would beg leave to observe, that although every individual sect and denomination, contend that theirs is the only true church, it is my confident belief, that the true church of Christ is no where on earth to be found, as a community, or body politic. For God has long ago withdrew her into the wilderness, to be safe from the face of the serpent. Some sects, I allow, are less contaminated by an anti-christian or a bigotted spirit, than others; but not one of them are thoroughly purged therefrom, but are more or less actuated (especially in worldly prosperity) by this evil spirit.

But this they cannot, or rather will not believe, though one should arise from the dead and declare it unto them. Indeed, those individuals as well as sects, who are most contaminated by a bigoted, sectarian, and anti-christian spirit, have the best opinion of themselves and their associates; and will cry *peace, peace*, both in life and death, when swift destruction is coming upon them, which I hope to make manifest, in the following epistles: to which this pamphlet is merely an introduction. My language herein, will differ materially from that in my other works, which is in general too flowery, but I feel not inclined to use such language any more; but, that which is most simple and plain.

I had proposed, and promised to publish, the 5th edition of my "*Charms of Benevolence*," and therefore must fulfil that promise. Many things which I have done in my former state, and which even the religious world think innocent and harmless, the spirit of Christ now forbids me to do: and the light of Christ, while I walk in it, gives me clearly to see, although only a babe in the true religion, are both inconvenient and unprofitable.

*Philadelphia, Dec. 18, 1813.*

# A BEAM OF CELESTIAL LIGHT.

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## CHAP. I.

*The Author's christian experience, particularly as it relates to his spiritual call to seek the lost sheep of the House of Christendom.*

It is impressed on my mind from the Lord, briefly to relate in the simplicity and sincerity of my heart, a sketch of my christian experience,\* for the encouragement, comfort, and consolation of my brethren who may be exercised as I have been.

From the age of about ten or twelve years, the good spirit of the Lord, has been striving with me ; when it appeared to me, that I loved

\* Let not the worldly wise man view these simple strictures with the side glance of contemptuous disregard, but let him rather give God glory for his infinite mercy to sinners in general, and to me the chief of sinners in particular ; and let him also recollect with solemn seriousness, that the eyes that read, and the hand that wrote these epistles will soon and shortly be set in death, and inactive in the grave.

him above all other things. I used to resolve, that when I arrived at manhood, I would endeavour to promote his glory and the good of my fellow creatures; hence, when about fourteen years of age, I commenced writing a short piece, (though ill qualified for such an undertaking,) in order to shew the gracious dispensations of Providence to me: yet was I a bigotted sectarian, and could almost assassinate any one who spoke against my professional denomination, which was the Roman Catholic; and a strict one I was, keeping a book in which I wrote down my sins, in order to confess them to the priest with more facility. But when I was about the age of sixteen years, my father, through the influence of a step-mother, (and, indeed, all my bigoted relations forsook me,) I had to leave home, and face a frowning world, helpless, homeless, and almost penniless. Then indeed, the Lord took me as his own adopted son; and this apparent misfortune, was only a blessing in disguise; for by this dispensation, I was cured of my Roman bigotry and superstition. And oh! blessed forever be the name of the Lord, for his gracious mercy and favours conferred upon me at this eventful period of my life: for he directed and protected me, while visiting divers nations, kingdoms, cities, towns and states, in Eu-



rope, Africa and America : and never did I want any good thing in all my travels. Oh ! that I may always prove faithful and grateful, to so gracious a benefactor.

Was I to point out the divers dangers and vicissitudes I passed through, in my voyages and travels, this chapter would be itself a volume. But I feel on my mind only to mention those incidents, which relate to my christian experience, and that with great brevity.

After visiting Russia, Prussia, Denmark, Norway, Spain, England, Ireland, Scotland, Africa, &c. I sailed on board the *Betsey*, captain Gilbert, from Jamaica to the bay of Honduras, and from thence to Bermuda, with a load of mahogany. Captain Gilbert would not pay me one dollar, out of about sixty that he owed me for wages ; and no vessels, at least very few, but privateers sailing out of that Island, it being the commencement of the French war, I was necessitated to ship on board of the brig *Lamp*, of ten guns and sixty men. We cruised off the harbours of Cape Françoise and Port-au-Prince, from whence the rich planters were making their escape, with all their wealth, in American vessels, from the fury of the negroes, who were at this time in a state of insurrection. And while these unfortunate persons were thus sailing for American ports,

we constantly captured and robbed them of all their property. We took home some very rich prizes of this description. While I was on board of this privateer, however, I was enabled to see, by the light of the good spirit of Grace, (although no better than an enlightened heathen) that privateering was as wicked in the sight of heaven, as high-way robbery, hence I relinquished all my prize-money, which would have amounted to several thousand dollars,\* and sailed on board of a cartel to the West Indies; where I engaged as an overseer on a sugar plantation, and continued there ten months.

From thence I removed to a larger plantation, and engaged as an under-overseer, but was soon advanced to be head-overseer, and was in a fair way of further promotion. But here I got convinced of the great evil of slavery, (having previously joined a religious society) and saw that those who took any act or part therein, were guilty of oppression in the sight of God. Hence, although my religious friends, and even the Methodist preachers, who generally kept slaves, all advised me to continue in my employment, I was, however, necessitated by

\* One privateer's-man in Bermuda, gained 100,000 dollars prize-money.

conscience, to give it up ; a certainty for an uncertainty, “ The world before me, and Providence my guide.”

I was about four years a planter in Antigua ; and had I continued in that employment, I would, in all likelihood, have been advanced to what the world calls a *gentleman* ; but I preferred virtue clothed in rags, to vice arrayed in costly apparel.

After this I sailed from the West Indies to Europe, and from thence to America, where the vessel, on board of which my property was shipped, was cast away, at the Capes of Delaware, and I lost it all, my clothes excepted, and I was robbed of them by one of the passengers, who also robbed me of two silver watches, one of which I detected in his fob, and my apparel on his back ; of course I recovered a part of my clothes, and one watch, and advised the man, who was a friend by profession, not to do so any more, as in a strange land, by acting in this manner, he would ruin his character and come to nothing. This was all the punishment I inflicted on this bad man, thinking it right to do good for evil ; I being at that time, what the world calls a religious person. I can but admire the infinite goodness and wisdom of my good God, in this afflictive dispensation of his gracious providence : while chief-overseer, I became

exceedingly proud, having an elegant horse to ride upon, a servant to follow me, and being cloathed in gay and even foppish apparel, and having every accommodation to make life agreeable, and no labour, it was absolutely necessary, in order to crucify my proud spirit, to reduce me to poverty in a strange land.

About three years after my arrival in Philadelphia, A. D. 1801, it was on my mind to preach the gospel; which I did with the approbation and consent of one of the most pious sects in America, to which I then belonged. I used to visit and preach to the poor and the needy, the halt, the maimed and the blind, in the Bettering-house; and scarcely missed one sabbath in about two years. It was on my mind, about six years after my arrival in Philadelphia, to wit, A. D. 1804, to bear a testimony against slavery, from the press, as well as from the pulpit; and it is truly astonishing, how my good God qualified me for this service: for I was assuredly destitute of every natural qualification, necessary to appear before the public as an author. Little school learning, less natural capacity, and scarcely common sense; but the Almighty generally makes use of such poor, ignorant, destitute creatures, to confound the wisdom of the wise men, and mighty men of this

world, that no man might glory in man, but Christ might be all in all to the glory of God.

I look back with surprise and gratitude, upon the patronage I met with as an author. The first work I published, was "A Preliminary Essay on the oppression of the exiled Sons of Africa:" duodecimo, 280 pages; which was very well received. The next was entitled "Avenia; or a tragical poem, on the oppression of the human species:" duodecimo, 358 pages; which was published by a printer in Philadelphia, and a bookseller in New York, a worthy Friend, whom I highly respect; which was also well received. The next was called "The Penitential Tyrant; or a Slave Trader reformed:" a pathetic poem; 300 pages 18 mo. 2nd Edition, published by the above bookseller in New York; which, with "Serious Remonstrances," 130 pages 12 mo. was patronised by a generous public. These were all testimonials against Slavery. After this I continued in my weak way, to write on other subjects, what I conceived would be useful to mankind, and would promote the glory of my good God: such as "The Flowers of Literature," 324 pages; "Female Character," 324 pages; "Political and Theological Disquisitions on the Signs of the Times," 216 pages; "Beauties of Philanthropy," 368



pages ; “Excellency of Virtue,” 228 pages ; “Intellectual Telescope,” 212 pages ; “Pleasures of Death, contrasted with the Miseries of Human Life,” 300 pages, published by a bookseller in Philadelphia ; all of which were well received, and some passed through different editions. These things I feel moved to mention, that my adorable Redeemer’s blessed name may be glorified, who enabled such a poor contemptible, ignorant, weak and depraved sinner, as me, to bear repeated testimonies, I hope, to his honour and glory.

In 1810, the 2nd and 3rd editions of “The Flowers of Literature,” were put to press, 6,000 copies in one year : about which time, I felt a great concern on my mind, for the relief, the comfort and conversion of the sons and daughters of misery and misfortune, in our wretched lanes and alleys ; tens of thousands of whom, hear no more of the glorious gospel, than the wild Indians on the banks of the Ohio. Not having suitable apparel, they neglect attending places of public worship, till it becomes, as it were natural ; as it becomes habitual for them and their children, thus to neglect attending any meeting to hear the gospel preached, hence they never hear the name of the blessed Jesus mentioned, in life or death, but in impre-



eations or blasphemy. I was given to see their wretched condition at that time, more clearly than I can now find words to express ; as also, the great inhumanity, criminality, and inconsistency, of the clerical tribe, who receive superabundant salaries to preach the gospel, and yet suffer their poor unhappy fellow mortals, to go head-foremost to hell, by tens of thousands, without calling them to repentance, according to the special command of him they call their Lord and Saviour, and whom they profess to be called by, to preach his blessed gospel : and who commands them thus : “ Freely as ye have received, freely give.” It was also given me to see the absurdity of our Missionary Societies, who send ministers to preach to the Indians and Asiatics, while their own miserable neighbours, in our lanes and alleys, are perishing for lack of spiritual knowledge. At that time it was impressed upon my mind, that if all the other ministers of the gospel neglected this important labour of love, it was my duty to use my weak endeavours, to comfort and convert from the error of their ways, these my poor unhappy fellow sinners ; who have no eye to pity, or hand to help them. Hence, I did attempt to preach to them in their wretched lanes and alleys ; but my faith being weak, and not being delivered from a man-fearing spirit,

flesh and blood shrunk from the cross ; hence, I laboured under the most bitter remorse of conscience, for my disobedience. Sometimes I was enabled to take up my cross, and follow Jesus, and preach his word to the miserable, who would be much tendered and melted into tears. One time in particular, it was on my mind to speak a few words of admonition, among the miserable inhabitants near a place called Guinea-hill. I went three times to the place, and endeavoured to open my mouth, but in vain, the cross was too heavy, and nature shuddered and shrunk from it ; no tongue can tell how miserable I felt at that time. I was going away wretched, dejected and disobedient, when a voice seemed to declare to me, that if I disobeyed the voice of the Lord this time, he would assuredly give me up to the fury of Satan and sin : being tormented like a devil within, I turned back to the stand, and shut my eyes close, and began to sing a long hymn, which begins thus :

“ And am I born to die,” &c.

After which I prayed, and never once opened my eyes till I was done ; when I beheld a smart company gathered round me, to whom I spoke. Some seemed much tendered,

and others melted to tears ; amongst the latter was a learned deist. Some offered me money, but I told them I could not, nor never did take money for preaching. Being thus obedient, a mountain of misery was removed from my mind. I sometimes after this, took up this mighty cross, but it was with reluctance, because I had not given up all for Christ, and neither came to his light, nor walked in it.

The last time I took up my cross and obeyed the voice of my good shepherd, was in company with another friend. I began to speak to the poor black and white people near Persion road, in Southwark ; who were attentive and tendered. A few minutes after in Hurst street, we both spoke, where the people seemed much affected ; from thence we went to the corner of Plumb and Fourth streets, among the chief of sinners ; where the devil raged with great fury, the sons of Belial rushed upon us with great rage, swore vengeance, and would have murdered my companion, but he had made his escape by a back door from the enraged populace. After this, I shrunk altogether from this dreadful cross, of course, the Almighty in his just displeasure, gave me up (according to his word) to the fury of Satan and sin. Then

was I miserable indeed, God hid his countenance from me, while the devil raged with unbridled fury, gloried in my fall, and seemed to smile at the tears I shed.

About this time, being under the influence of a spirit of pride, I had a misunderstanding with a minister belonging to the same denomination to which I belonged, an excellent man, of the first rate talents, whose shoe-strings I now see I was not worthy to stoop down and unloose. Hence, because this respectable minister, who also is a skilful physician, would not make concessions to me, where I was the chief delinquent, I got offended, and left this respectable denomination, of whom I was a member fifteen years, and a minister about ten years. But I yet love them, and always will respect them, and wish their prosperity : and as they have been, may they continue to be—a blessing to thousands and tens of thousands of their fellow creatures.

But even out of this evil the Lord has brought much good. Had I continued a member of even this respectable society, I would never have been delivered from my sectarian predilection, as also my bigotry, of which I had no small share ; of course, these two formidable barriers would, most assuredly, have

precluded the light of the Holy Spirit from shining fully and effectually upon my mind ; for had an angel declared to me four years ago, that I was a bigoted sectarian, I would not have believed him.

But although I backslid in life, I did not backslide in heart. I loved the Lord above all things, although I lived beneath his frown, and was daily tormented by the impetuosity of my passions, and the devil's temptations. At night I laid down in a bed of sorrow, and in the morning I rose up in a cloud of grief. My misery may be conceived, but cannot be expressed : Sin was tormenting to me, and yet was I captivated by sin ; I desired above all things to please God, and promote his glory, and would sooner far be in a dungeon with him, than be in, and possess heaven without him. In short, my whole happiness, delight and glory, exclusively, consisted in promoting his glory ; and yet against him I sinned, and from him strayed. I was as a man starving to death with hunger, in the midst of all kinds of delicious food, or perishing with thirst in a transparent river, when he is immersed up to his chin in the water. Divers times I have been on the brink of despair, when God has given me a glimpse of hope, and saved me from total destruction :



Yea, I have been divers times unable to attend to my temporal business, and also have been tempted to commit suicide, through the agony and torture of my mind. Last winter I abstained from all pleasant food for three weeks, and struggled in prayer that the Lord would restore to me the joys of his salvation, and the light of his countenance, which I had forfeited by my disobedience. This he measureably did; I enjoyed his grace a few months, in which time I published the fourth edition of my "Celestial Comforter," 260 pages, enlarged; the fifth edition of which, 3000 copies, is now in press.

But, alas! I could not get the consent of my will to give up all, as also self, for Christ, and take up this mighty cross and follow him. Hence I soon relapsed into disorder, misery and sin.

Yet in all this time of sorrow and desolation, I endeavoured to promote the glory of God in my publications, and to stimulate his true ministers, to pity and seek in the lanes and alleys the lost sheep of the house of Christendom. With this view, I issued from the press my "Concise View of the different Religious Denominations, with notes, political and philosophical," 324 pages. Last year, three editions of my "Rights of God," 360 pages,



and 4,000 copies was put to press; such was the rapid demand for them. In that work I also endeavour to stimulate the true ministers of Christ to seek the lost sheep of the house of Christendom; as also in my "Charms of Benevolence," fourth edition, 360 pages, printed and sold this year; the fifth edition of which is now in the press, 2000 copies.

A few months ago I had to go to Maryland and Virginia, to attend to my business, and endeavour to recover a hundred and forty dollars, a bad man, whom I trusted with my property, had defrauded me of. While I tarried in Baltimore, I was grievously afflicted in mind, so that it appeared to me I could not live and endure it; after which I was afflicted in body, (as well as mind,) by a virulent inflammation. I prayed to the Lord in my great distress, and I promised to do better if he would but try me once more; and according to his wonted kindness, he comforted me with a sense of his love, in the midst of my affliction; and on my bed of languishing, when and where I wrote the following spontaneous verses, expressive of my views and feelings at that time, which I will humbly take the liberty to transcribe in their native simplicity, although the versification is exceed-

ing imperfect, being written on a bed of pain:

THE PENITENTIAL MOURNER'S REPROOF AND  
CONSOLATION.

'Twas on a high hill\* near the Falls of the Schuylkill,  
I sat myself down in one sweet summer's day ;  
The birds were all tuning their beautiful voices,  
And the little white lambkins all join'd in the lay.  
Alas! lovely birds, I exclaim'd with keen anguish,  
O that I was like you to join in your song,  
I'd raise my glad notes in praise to my Maker,  
In some lonesome grove, and I'd never do wrong.

But I'm curst with a heart always prone to do evil,  
I'm tempted by Satan, and cheated by men ;  
When I would do good, I find evil present,  
And the good I do not, but continually sin.  
Hence sweet birds and lambs, and sweet fragrant roses,  
Have all lost their sweetness and charms with me,  
The beautiful summer is dreary as winter,  
My sweetest Redeemer, while banish'd from thee.

Thus I made my lament, while the tears roll'd down freely,  
And eas'd my poor heart of a mountain of grief,  
When I thought I beheld the source of my comfort,  
Approach me in grandeur, exceeding belief :  
He spoke, and his voice was far sweeter than music,  
" My poor distress'd creature, why do you thus doubt,  
Oh trust in my mercy, hope in my salvation,  
And all thy fierce foes will be put to the rout.

\* I have repeatedly taken my horse, and rode along the banks of the Schuylkill, in my miserable and disconsolate state, particularly the above-named hill, when the vernal beauties of Spring had all lost their beauties with me: yet even then, has at times, a beam of light and love broken in upon my troubled mind.

" Thy gracious Redeemer permits thy affliction,  
 To wean thy affections from all things below;  
 Satan tempts you to-day, I reward you to-morrow,  
 Then trust in my promise and vanquish thy foe.  
 I'm delicate in love, and never will endure  
 A heart that's divided between earth and me :  
 The ungrateful proud rebel I cannot, away with;  
 But poor weeping mourner, I do pity thee.

" Believe me, these trials, which seem so distressing,  
 Are nothing but blessings disguised to your view ;  
 Then bear your afflictions with meekness and patience,  
 They are sent as instructors to sinners like you :  
 Though many strange things on earth you behold,  
 Yet always be sure that your Maker is just ;  
 Hence, taught by my council, believe your Redeemer,  
 And what you can't see through, O learn for to trust.

" Ah how can you doubt my great loving kindness,  
 When all my past mercies are brought to your view,  
 Say, did I not groan and die on Mount Calvary ?  
 For penitent sinners who are weeping like you.  
 Have I not protected you from the beginning,  
 Since you hung defenceless on your mother's breast ?  
 Through the dangers of youth, and the snares of your man-  
 hood,  
 I've been your safe-guard, and by me you've been blest.

" While trav'ling strange lands, and sailing the ocean,  
 My care has protected and brought you safe through,  
 You very well know, when you have been naked,  
 Or hungry, or dry, I provided for you :  
 Then how can you doubt my future protection,  
 When all my past mercies are brought to your view ;  
 Believe me ! believe me, my poor weeping mourner,  
 I languish'd, and died on Mount Calvary, for you."

**My gracious, my precious, my glorious Redeemer!**

Your voice it is music, your love it is heaven,  
 Your words are all true, and your mercy is boundless,  
 No tongue can express the great favours you've given.  
 Were you always nigh, I'd always rejoice,  
 And smile at temptation, and sorrow, and pain;  
 Yes, from this blest moment I'll trust thee my Saviour,  
 And never will doubt in thy mercy again.

I should not have introduced the foregoing imperfect lines of poetry, did they not exactly delineate my feelings, while laying on my bed of affliction; not so much on account of their imperfect versification, as an impression I feel on my mind, that it is a carnal custom to write on religion in rhyme, and of course, not agreeable to the Spirit of Truth.

My good God, blessed be his holy name! was pleased to hear and answer my prayer, and rebuke my disorder, so that I recovered my health. But, alas! I still was unwilling to prove obedient to my gracious benefactor, or rather my native pride and impetuosity shrunk with horror from the cross. Hence, in about three weeks I was taken down again, by a more malignant disorder, a virulent canceric affection, which greatly alarmed me. My ingratitude to God now stared me in the face, like ten thousand infernal gnashing furies. I saw the magnitude of my criminality, and was confounded and ashamed before

God. I could not rest in one position scarcely for a moment; the pains of hell took hold on me, and, like Jonah, I cried to God out of the belly of hell. And notwithstanding my great unworthiness, and manifold transgressions, he once more heard my humble prayer, and again rebuked my disorder. Hence, my heart was filled with divine gratitude, and I surrendered my all, and myself also, at discretion to the will of my gracious God. Be astonished, O angels and men! at the infinite condescension and mercy of Jehovah, to a wretch like me, and give him glory for the same. When I thus got the full consent of my own will, to be any thing or nothing for Christ's sake, to deny myself, take up my cross, and follow him, and to sacrifice all the vain things that charmed me most, then, and not till then, floods of heavenly light darted into my mind, and I saw myself, my fellow sinners, and particularly the scriptures, in a different point of view from what I ever saw them before. I was like a man, bread and born in a dark dungeon, when he first is brought to view the sun. My mind was tranquil, and my body could remain in one posture for hours.

While in this state of mind, laying on my bed of affliction, the word of the Lord again

came to me, and my duty was clearly pointed out to me. It was particularly impressed upon my mind, that I should forsake all my former associates—that I should be a stranger and pilgrim on the earth—that I should forsake all, come out of all, and by no means consult with flesh and blood; that I should walk in the straight and narrow way, and in order thereunto, that I must pluck out my right eye, and cut off my right hand: that is, to forego the food that I loved best, as also the drink,\* namely, flesh and strong drink—even small beer I was forbidden the use of.

\* The reader will please to take notice, that I do not consider, much less assert, that it is unlawful to make use of any food or drink that is wholesome and nourishing. Yet, at the same time, I conceive fasting or abstinence a most excellent means to be used with prayer, in order to conquer our proud hearts, and depraved wills. And those who are led by the good Spirit, will no doubt be given to see, that it is a positive duty to use this useful means. The prophet Daniel, for a long time lived upon dates and figs, from a conscientious motive. For my part, I am clearly convinced, it is my duty to use it, particularly under my present trial, namely, the burthen of the word of the Lord. Few can form any conception of the greatness of this cross, and those few must have laboured under the same trials as the prophet Jonah laboured under, when he was commanded to prophecy the downfall of Nineveh: THE EPITHET HE DREADED I AM ASSURED OF. Some people will say he is an enthusiast, (though not those who have read my po-



These impressions I felt willing, and, with divine aid, was resolved to obey. Moreover, it was clearly revealed to me, that I must be ready to go where the Lord commanded, as well as speak and write what he commanded, and no more; and I very clearly saw, that a woe was denounced against me, if I again disobeyed the voice of the Lord. These things I mention, that if I should draw back to perdition, all may see and admire the justice and goodness of God. I well know, that almost every professor of religion in this age, will look upon these impressions as rank enthusiasm, madness, or delusion, and this simple mode of expression as foolishness; but the lip of Truth has declared, that we must become fools before we can become wise unto salvation. Yet even such persons should pity and not despise me, for of all men I am the most miserable, if I have hope only in this life, and if I labour under a delusion in these things. For in obedience to what I am per-

litical and philosophical writings :) some will say he is a poor deluded animal, not worthy of notice. But all will smile, pointing the finger of contempt, and emphatically exclaim, "Thomas Branagan has at last capped the climax of all his backslidings, and turned one of those false prophets, which Christ foretold would appear in these latter days, and if possible, deceive even the elect."

fectly assured is the voice of the Holy Ghost, all things that are pleasing and delightful to me in this world, I cheerfully forego, and undertake a work, and take up a cross, the very thought of which makes my soul to shudder, and my heart to palpitate, as I am naturally very proud and impetuous: for in going to the miserable lanes and alleys, to seek the lost sheep of the house of Christendom, I expose myself to vile and vulgar abuse, and blackguardism; to be spit upon, to be stoned, to be imprisoned, and to be hung as a malefactor, and disturber of the peace and tranquillity of civil society: for if the Lord is with me in power, while bearing a testimony for him, most assuredly I shall suffer persecution as he did: and that prophet who is favoured by the people, and is not persecuted for righteousness sake, is not in the gift and spirit of Christ and his apostles. This is a plain and obvious truth; “For if they have done these things to the green tree, what will they not do to the dry tree,” saith Christ our gracious Redeemer.

I was also given to see, that I must move in a different way in my ministry from any prophet that has gone before me; particularly, that I should direct all men to their inward and infallible teacher, the light of Christ,

who preaches the truth without any salary. That I must avoid all controversy and jangling. That I must visit the miserable in jails, work-houses, poor-houses, and hospitals, as well as in the lanes and alleys, highways and hedges, and by no means to take any thing from any persons for my labour of love; no, not even a drink of cold water, without a recompense; and to live chiefly upon a vegetable diet, while travelling abroad, and thus keep the body under by abstinence.

These, and many other things I was given to see by the light of the Holy Spirit, some of which are mentioned in these epistles. I also saw it was now as in ancient times, for one true godly prophet, there are many false ones. The serpent preached in Paradise as well as the Lord, and the word of the devil was believed and the word of God rejected. Noah preached the word of the Lord, but was laughed to scorn. Elisha gave a true testimony for his God, and was persecuted by king Ahab, while four hundred and fifty false prophets were nourished and honoured by him. Our blessed Saviour preached the truth, while all the Jewish priesthood opposed it; our Lord they disbelieved and crucified, but their wicked priests they believed and honoured. So it will be in this genera-

tion: truth will be rejected, and error embraced. Nevertheless, it shall be demonstrated in the day of judgment, that the light of heaven came near unto this people, but their gross darkness comprehended it not. Yes, no doubt, it will be now as in days and years past, the true prophets of the Lord, and their testimony, will be treated with contempt, and rejected with scorn, while the tens of thousands of false priests and prophets will be honoured and idolized, and their written sermons, and their worldly wise orations, extolled to the skies. Alas! how many poor souls are deceived, both in life and death, by their hireling preachers, who think, and verily believe, they are going direct to heaven, when alas they are taking a circuitous rout to hell, and will not be convinced of their error, neither in life nor in the hour of death. They die as they lived, either self-deceived, parson-deceived, or else devil-deceived. They die like lambs, but oh! if they knew what followed after death, they would roar like lions. Yea, many tens of thousands of high professors, who die in extacies of joy, if they could see beyond an hour, they would tremble like Belshazzar. But nothing will convince such of their fatal error, but these dreadful words, “ Depart from me, ye that

work iniquity, I know you not." God declared to Adam and Eve, that the day they eat of the forbidden fruit, they should surely die. But Satan assured them, if they even eat of the tree of knowledge, they should not die, but be as gods, knowing good and evil; which was indirectly asserting, that the divine declaration was an absolute falsehood. Thus our blessed Redeemer has positively assured us, that "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."—"But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—"Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—"And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their

deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd."—"But he that doeth truth, cometh to the light; that his deeds may be made manifest, that they are wrought in God. There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish."

These and many other such positive declarations, made by the Son of God, men will not believe; because the devil declares unto them, that not withstanding the positive manner in which the divine denunciations are expressed, they never will be fulfilled; of course, that he who made them, will make himself a liar, in the face of earth and heaven.

The devil likewise assures them, that David, Manassa, Magdaline, the Thief on the cross, and Peter, and Paul, and all such sinners, were pardoned and received to paradise, and so shall they. That Christ died for sinners, and God is merciful to such, and that "between the saddle and the ground, mercy was sought and mercy found." Hence man-



kind will not turn at God's reproof, because they do not believe him, but will go on in their rebellion and sin, at the encouragement of Satan, because they believe his insinuations, and disbelieve the solemn declarations of their almighty Maker. However, let men believe who they may, and flatter themselves as they will, and let Satan and his host of clergymen preach as they choose, yet, most assuredly, these words of the Lord, is the pure truth: "Heaven and earth shall pass away before one tittle of my word shall fail."

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## CHAP. II.

*Candid expostulations addressed to the living and true ministers of the true church of Christ, relative to the want of philanthropy they manifest, when they behold with indifference, and without charity, so many thousands of the children of misfortune, (who never hear the gospel preached) going to destruction without calling them to repentance.*

THESE expostulations are addressed only to the living ministers of Christ, who walk in his light, who nurture his blessed seed, which bruises the serpent's head, and who gladly and humbly obey the voice of the free and infallible teacher, the holy Spirit of truth

in the temple of their hearts, by whom all evil spirits are banished. Vain, indeed, would it be for me to admonish men-made ministers, who preach for pay and divine for money, who take up the trade of priest for a salary, and begin with a lie in their mouths, by declaring in the presence of angels, men and devils, that they are moved by the Holy Ghost to preach the gospel; when they well know it is only “for the sake of money :\* such mercenary ministers, are to the church of God, as the blast of mildew, is to the tender plants. They are the greatest curse, the most fatal evil under the sun. But it is not only such bare-faced clerical impostors, I consider it vain to admonish, at this time; but those ministers also, that never were enlightened to see the spirituality, and awful responsibility of the ministerial function; who deliver as the word of God, the experiences,

\* A certain respectable, learned, and moral divine, who received 1800 dollars per annum, for reading two sermons every Sabbath, to one of the most genteel, elegant, and intelligent congregations in Philadelphia, having an offer recently of 200 dollars more from another congregation, he forthwith informed his flock, if they did not give him 2000 dollars per annum, he would accept of his new offer, which he accordingly did; yet, alas, this palpable instance of avarice in this enlightened clergyman, was not sufficient to open the intellectual eyes of his congregation. Surely great must be their spiritual darkness.

or sermons of other holy men, which they have read, with passages of scripture they commit to memory ; and who depend more upon their own head-knowledge, than on the spirit of God. These men, although sincere in their intentions, are calculated to do much evil ; for this reason : they draw the people's minds from their true inward teacher, to their outward preacher, and by this means they look for spiritual life where it is not to be found : and as they begin wrong, they continue wrong through life and in death. For by the loud, but dead ministry of their preachers, and by the power of vocal music and sympathy, or the terrors of hell, they get what is called converted, by operating too much upon their animal feelings ; hence, they can only judge of the solidness of their conversion, and also of their future spiritual state, by their frames and feelings. If, therefore, by the power of music or sympathy, they can re-animate their feelings, and work themselves into extactic frames, they think their spiritual state both safe and sound. And hence, there are so many people, who make high professions of religion, and punctually attend all the means of grace ; yet they love the world, and the things of the world, more than the things of God. And if they love their neighbours, it

is for the sake of self-interest ; and God they love for the sake of recompense, and to avoid punishment : was there no heaven, nor hell, their love would soon expire.

Surely our Saviour's declaration is literally fulfilled in this deluded age, to wit : " because iniquity will abound, the love of many will wax cold." O how little of the pure disinterested love of God, is now in the world, and how much of the interested love of God, such as the Jews had for Christ, when they followed him for the loaves and fishes. Alas, our truly loving Jesus has millions of such followers, in this degenerate nineteenth century. Yet, notwithstanding the baseness of this nasty, selfish disposition, there are many professors, who will advocate it.

I have been attacked with warmth, and censured with some acrimony, for execrating the above abominable selfish principle, by some of my old religious friends ; and I might almost say, the most pious men in the denomination to which I then belonged.

I had some warm arguments with these friends, particularly relative to some sentiments on this subject, I published A. D. 1808, in my " Beauties of Philanthropy," second edition, page 204.

There is another description of ministers with whom I think it vain to expostulate, relative to seeking in the miserable lanes and alleys, in our sea-port towns, the lost sheep of the house of christendom ; and that is, those who once had a dispensation of the gospel committed to them, who walked in the light of the Lord, nurtured the seed that bruised the serpent's head, and who could boldly enquire of the Holy Ghost in his inward temple, when, where, and what he should preach or prophesy ; and their words were spirit and and life ; but alas, like Demas, they turned to the beggarly elements of this world. This love of self, superceded the love of the light, the life, and the seed of grace in their hearts ; hence, the light that was in them is turned to darkness, and that darkness is great.

The spirit of Truth has taken its departure from their hearts, and the spirit of delusion has taken its place. Hence, they can love the world, and follow their merchandizing with a greedy avidity, can wear costly apparel, drink wine, and in one word, fare sumptuously every day like Dives ; and such is their gross darkness, they think they are going direct to heaven ; of course they continue their station in their professional denomination as ministers of Christ, but their words are lifeless,



and their testimony is only in the letter, which killeth ; and the few true ministers, who walk in the light of the Lord, know it, and feel it to be so ; yet these men are far more forward to preach and prophecy, than the true prophets, who always wait till they receive the word with the power from on high. And these false prophets, are peculiarly attentive to all the outward forms and peculiarities of their sect, so that none but those who are full of the Holy Ghost, and walk in the light, can discern their state and standing.

The preaching of these ministers, although they do not preach for pay, is also to their congregations, like the blast of mildew to the tender herbage. But such is the gross darkness that rests on the minds of the people, that not one in one thousand see these things in their true colours. But to you, O true ministers of Christ, who are now in the light, who love it, walk in it, who live in the power of the Holy Ghost, above this world and its delusions, in whom the good seed that bruises the serpent's head, grows, flourishes, and bears much fruit, who are in friendship with God, and maintain a social intercourse with heaven, and who feel the mighty weight, solemnity, and responsibility of the ministerial function, and the honour and glory that is con-



ferred on that man, who is constituted a true ambassador from the Court of Heaven ; who preaches to mankind, to induce them to live and love, without any outward preaching. **THUS SAITH THE LORD UNTO YOU,** “ Did I call you to my service, did I commit a dispensation of the gospel to you, did I illuminate you with a ray from heaven, that you should confine your testimony to your own professional denomination ? With the same reason, and with more propriety, might a physician confine his medical practice to one family. But did I not rather call you, and endow you with power from on high, that you might be instant in season and out of season, in nourishing my lambs and feeding my sheep :—to let your light shine before, and be a pattern to all people :—that you should proclaim the acceptable year of the Lord, who will be worshiped only in spirit and in truth ; and keep yourselves clear of the blood of all men :—that you might faithfully testify against the false prophets and worships, and worshipers of your day and generation :—that you should call all people out of their transgressions, out of their false worship, human inventions, and dead works ; to walk in my light, and live in my love, as strangers and pilgrims on earth :—that you should preach repentance to all, but especially to the poor

and miserable, in your cities and towns. Wherefore have I chosen you? Is it not that you should pity and preach in my power, the word of my grace, to the poor for whom I died? And know ye not your ownelves, that I will not hold these ministers of my gospel guiltless, who behold with indifference, and without pity, thousands of their poor miserable fellow-creatures going down to perdition, led captive by the devil at his will; who never hear my gospel preached, although they live where they live, and die where they die. Be ye therefore obedient to the voice of my spirit, lest I remove your candlestick out of its place, and your light be turned into darkness. Work ye therefore while it is light, for the night cometh when no man can work."

This is the word of the Lord to you, of which, if ye have any doubt, enquire of the Holy Ghost, with fasting and prayer; or like holy Daniel, eat no pleasant bread, and drink no wine, for three full weeks, and be still before the Lord; consult not with flesh and blood, saying to this friend, and that friend, "What doest thou think of T. B's testimony." But renounce the world, enquire of the Lord alone, with humility, self abasement, and fervent prayer, and it will be given you clearly to see, whether the Lord has spoken through

me or not. It is given me to foresee, that neither the profane nor the professional world, will receive my testimony ; those few only excepted, who walk in the light, and who live as strangers and pilgrims on earth. Yet, the truth is the truth, though no person should believe it ; and error is error, though all men should believe it to be truth.

Oh friends ! I tremble and groan in spirit, when I see the awful gulph of delusion in which Christendom is enveloped.

There are about six hundred sects, and perhaps six millions of priests and prophets, in the world. As for the sects, not one of them, can with truth be called, as a community, the true church of Christ ; as it has long since been fed in the wilderness, in order that it might be preserved from the contaminating influence of the serpent. And as for the hosts of parsons and prophets, which are supported in elegant indolence, by those sects : I shudder to think, much less express, how few of them are true ones, and how few keep the true testimony of Jesus.

There is a whirlpool on the coast of Norway, which will suck a large ship, or even a large whale, if they come within the circle of its violence ; first imperceptibly, then with the rapidity of a whirlwind. Mariners there-

fore, keep at the greatest possible distance from this fatal whirlpool. So, dangerous and more fatal, is the awful gulph of delusion I tremblingly deprecate ; even true preachers and people, are liable to be brought into its vortex imperceptibly, and then they sweetly sail down the river of time, and never see their error and folly, till they are launched into the tumultuous ocean of eternity. May we all, therefore, dear Friends, cleave close to our infallible teacher, the Holy Ghost ; especially, when we are given to see this dreadful gulph ; for it is the light of the Spirit alone, that makes our danger appear manifest : and is it not that we may escape the destruction, by coming out of our sins, into the power and life of Christ ?

For my part, I both see and feel my danger ; for although I have declared the pure truth, or rather the Lord has spoken through me, as a captain of a vessel speaks through a trumpet ; yet, if I continue not in that truth, and the light of the Lord ; if I cease to obey the voice of the Spirit, and rather obey the dictates of the flesh, then the word of the Lord, the power of the Lord, and the Spirit of the Lord, will depart from me ; for light and darkness cannot dwell together, nor the Holy spirit, and evil spirits. For God is deli-

cate in love, and will not, neither indeed can he endure any competitor in the affection of his children. He, therefore, who serves God for the the sake of being served himself; who loves God for the sake of recompense; who follows after holiness, only for the sake of obtaining the divine reward, and avoiding the divine punishment; such professors as these, and the world is filled with such, are destitute of any true affection towards God. Oh! that professors would examine their hearts, and see if this selfish principle, is not the main spring of all their engagements with man, and all their actions, performances and professions of attachment to God: if this is the case, they are an abomination in his sight; for although they can and do deceive man by their professional friendship, they never can deceive God.

A spirit of selfishness is as opposite to the Spirit of Christ, and to that charity that seeketh not her own, as light is to darkness. Those, therefore, whether preachers or people, who are under the influence of a selfish spirit, let them preach, pray, and profess as they may, though they can jump for joy, and sing and shout the praises of God, and be in great extacy, both through life and at death, yet, will they be rejected by Christ, as coun-

terfeit coin, and they will have their portion with hypocrites and unbelievers. Since we are all thus liable to be contaminated with this selfishness, which is the idol of the world ; Oh how necessary is it for you and me, Oh venerable ambassadors of the King of Heaven, to keep the body under by totally abstaining from all manner of delicious food, pleasant wine, and strong drink : may we all forego every thing in this world, that our carnal natures crave, and hanker after ; for such sacrifices are well pleasing to the Lord. If we thus deny ourselves all carnal gratifications, and live, and move, and prophesy in the light, the love, and the power of the Holy Ghost ; our words, or rather the word of God, spoken through us, (for it is not you that speak, but your heavenly Father that speaks in you, saith the Lord,) will be spirit and life ; then will the Spirit of Truth, in us, exterminate all evil spirits, and we will be able to live above them, and our whole bodies and souls, will be full of light, while our eyes are single, and our souls full of love. Then, indeed, will we deny ourselves, and take up our cross, however heavy, and obey the voice of the Spirit of the Lord ; though it should be to go to the lanes and alleys, among the beasts of the people, to seek the lost sheep of the house of Christendom. The



cross is exceedingly useful, because it crucifies the flesh, and mortifies the pride of life indeed. Without we do violence to self, the miserable flesh, we never can get the victory over all sin, and be brought into the honour, the power, the light, the love of Christ, and union, communion, friendship, and fellowship with the Holy Ghost. By growing in this grace, and thus mortifying the deeds of the body, we may attain to a state of blessedness in Christ Jesus, even in this life, higher than even Adam attained to ;\* namely, a state of grace, from which we cannot fall, and to which no evil man, or evil spirit, can reach to take our crown.

Friends, in the true ministry, I beseech you once more to enquire of the Holy Ghost, with humiliation, fasting, and prayer, when you read this testimony, in behalf of the poor in our lanes, and alleys, that you may see

\* Although I believe that many christians, have attained to a state of sanctity and perfect love, superior to what either Enoch, Moses, or Elias did: to a state superior to even that of Adam, from which they could not, nor did not fall; and although I believe it possible for modern christians by grace, through faith, to attain to a similar state of sanctity, yet do I not believe, that any in the present exceedingly depraved state of the christian world, are now in this glorious state of grace.

if it is of the Lord or not, before you by any means consult with flesh and blood.

Both preachers, and people, are too apt to consult with flesh and blood, when they hear the still small voice of Christ within: then the spirit of darkness rises and hides the truth from their intellectual eyes; hence, the true light departs, and they cannot see. After this, such ministers do not love the truth, nor live in the light they preach of, (which all true ministers do,) because the power and light of the Lord has been abused, and his spirit crucified by them.

It is an awful, and a dangerous thing, to turn our backs upon the Holy Spirit, and enquire of our own selfish spirits, in matters of such great importance. It is destruction, to slight, or disobey, the voice of the Lord.

Witness the prophet, who bore a true testimony against the altar in Bethel; yet, because he did not fully obey the voice of the Lord, in every particular, but rather obeyed the voice of one of his brethren the prophets, a lion met him at his return, and slew him.

I feel a spirit of solemn sadness to rest upon me, because it is given me to see, that very few of the true ministers of Christ, will see or believe my testimony; and some of those few, who both see and believe it is

of the Lord, and agreeable to truth, yet will they not turn in and listen to, and obey the spirit of love, that moves them to obedience ; and the true light, by which they were favoured to see and know the good, and acceptable will of the Lord. Hence, they trample upon the truth, the light, the power, and their crown ; and their light, is of course turned to darkness.

Never since the creation, was there greater need of the living ministry of Christ being vigilant ; yet never were they more indolent. In former times, to wit the seventeenth century, the true ministers of Christ, went cheerfully to obey his voice, in Meeting-houses, Market-houses, Court-houses, and Kings houses ; in markets, in fairs, in lanes, in alleys, in streets, in high-ways, and hedges, regardless of persecution ; although they well knew, that the confiscation of their property, cruel whippings, and imprisonments, and death itself, stared them in the face ; all of which they cheerfully endured for the sake of truth. And who is there, in this dark, deluded, and degenerate age, that is willing to forego any pleasure, or endure any pain, in the cause of truth ? Who is there amongst the tens of thousands of the professed ministers of the gospel, who feel sufficient love to Christ, and pity

to the miserable poor for whom he died, to stimulate them to seek without pay, the lost sheep of christendom, who are going to hell by thousands, without ever hearing the gospel preached. For not having, as I before hinted, suitable apparel to appear in a place of worship, they habitually neglect going to such places, till it becomes a second nature for them and their children, thus to neglect attending any place of worship. Thus they live and die ; and that in the midst of many ministers of the gospel, without hearing its gladly, solemn sound. What a pity ! what a shame !!

But I again ask, amongst this host of ministers of Christ, who are they, and how many are seeking diligently the lost sheep for whom Christ died, in the lanes, and alleys, high-ways, and hedges, according to his special command ? I ANSWER NOT ONE.

Those true ministers, whose lamps are yet burning, although not trimmed, the glass of which still reflects a light, although dimly, on account of the smoke that has settled upon the glass, for want of being kept clean, alias, a spirit of indolence, resulting from the neglect of abstinence and self denial. I say, even these men, with one beam of divine light, must see the truth of my testimony.

When any true minister has an opening to see these things, let him be obedient thereunto ; for self, will assuredly rise up against the light, and will raise objections against this testimony, or the unworthy instrument who bore it, or the meanness of exposing ones self to the vulgar abuse of blackguards ; and that there are plenty of meeting-houses, in which the miserable poor may come to hear the gospel : all these objections, and many more, will a selfish spirit raise, to keep even the true ministers of Christ from obeying his voice, and seeking the lost sheep of the house of christendom. But to such I would say, remember Saul's punishment, and shun his disobedience ; for obedience is better than whole burnt sacrifices, yea, than going every day to meeting for an age, and attending to all the little trifling peculiarities of any sect in the world. For belonging to this society or that society, or circumcision or uncircumcision, avails nothing ; but keeping the commands of God, and obeying his voice. Therefore, all true ministers must sink downwards into the valley of humiliation, and embrace the cross, and daily keep in it, and meditate on the boundless love of him who died on the cross, that we might never die. This love in him will beget love in us ; that is, if we have a spark of generosity ; for with-

out we sincerely love the Lord, his commands, especially in the present instance, will be irksome, distasteful, yea, impossible to obey. For should we avoid all sin, and do ever so much good, and any other motive than pure love stimulate us thereunto, all such selfish works, are an abomination to the Lord ; and though we should to all appearance be ever so pious and holy, if we expect to purchase the favour of the Lord, and future happiness therewith, we act in opposition, and not in subordination to the gospel, and it profits us nothing ; for after we have done all that is commanded us by the Lord, we are truly unprofitable servants, notwithstanding what our own vanity, or the partiality of our friends may insinuate in our favour. But those who walk in the light of the Lord, clearly see all these things, and more than I can express. They also see, that those ministers of Christ, who view with indifference, their poor miserable fellow creatures, going down to perdition by thousands, and without calling them to repentance, are truly reprehensible in the sight of God. For even a wicked man, would not view with indifference, his neighbour rushing into a pit, or drowning in a river, much less, without using his utmost endeavours to save his life. May this simple comparison, come with force to your consciences,



ye true ministers of the gospel. Surely it is the will of the Lord, that you should be burning and shining lights, in this age of darkness and delusion ; that you should be like a city set upon an hill :—that you should be the salt of the earth, holy, pure, and benevolent ; yea, a lump of love. Then, indeed, will you be sweet fragrant roses, in the garden of the Lord, and branches in the true vine, which are bending with delicious grapes.

For be assured, the Lord requires more of you, than he does of other people. Herein is the Lord greatly glorified, in you, when ye prove valiant advocates for the truth ; and by your life ; and testimony, declare from the Lord, woe, woe, woe, to the false priests, false worships, and false worshippers, of the nineteenth century : and like your Lord and Master, and his apostles, go about continually doing good to his poor creatures, and supplying the lack of service in the hireling clerical tribe ; and having freely received the true word of life, freely give it, without money and without price ; for Christ delights in a cheerful giver, and abominates those who make a gain of godliness, and merchandize of the gospel. These things I feel in my mind to testify, and my testimony is true ; though I well know, by bearing this testimony, I expose myself to grievous persecu-

tion from the sons of error, and their erroneous priests. But live in the power of the Lord, and obey his voice, and all evil spirits will be kept down. The victory is in the cross, and in the faith. To disobey or commit any wilful sin against the Lord, will prove more fatal to you, than millions of earthly and hellish foes. Take no step without inquiring of the Lord, and when his will is manifest, tarry not, but quickly obey. Move not an inch, nor speak not a word, without the command; and hesitate not a moment when once the mandate is explicitly and positively given. Words, however good in themselves, spoken out of the power, are only like a puff of wind, and lead to formality. Speak, therefore, as the spirit moves, and stop when it stops: for ministers who preach in the life, and still continue their speech after the life is departed, is like a cow that gives a good pale of milk, and immediately kicks it over: for the dead letter and dead words, only throws a gloom, and an ill savour on the living words, which were spirit and life. Great caution should be used in these things; for want of this precaution and watchfulness, the world is full of error and formality, even among those who ought to know better; and almost totally divested of this true word of life, which gives the victory over

all sin, and brings the possessor of it forth-  
with into the paradise of God, to walk with  
him, to see him, and the best of all, to love  
him supremely, with the pure love of choice.

If the few, the very few, true ministers of  
Christ, legitimate ambassadors from the  
court of Heaven, wish examples to stimulate  
them to obey the aforesaid mandate, from the  
friend of sinners, let them once behold the  
zeal, the ardour, the labour of love, with  
which the primitive apostles called poor sin-  
ners to repentance, in lanes and alleys, mar-  
ket houses and private houses, taking their  
lives in their hands, foregoing all earth-  
ly delights for the love of God, and under-  
going every kind of disgrace and punishment  
for the love of precious souls. I might also  
point out to them, the ardent zeal and divine  
love, by which even many of the sectaries  
were animated at their first organization, be-  
fore the standard of hell was set up among  
them; I mean a spirit of bigotry. Thus in-  
dividuals, when they are tendered and illu-  
minated by the Spirit of Truth, immediately  
join some sect or party, wherein (without a  
miracle of grace,) by little and little, they  
settle down into a form, and become bigots  
and pharisees, as hard to re-animate with  
their first love, and reform from their spe-  
cious forms, and their much-loved peculiari-

ties of worship, as it was to reform the ancient pharisees. Ye true ministers of the nineteenth century, view the ardent zeal, the burning love, the shining light, with which ancient "Friends" preached the truth, to the poor in lanes and alleys, market houses, court houses, and kings houses. See with what fervour they bore their testimony, and see with what patience and constancy they endured the spoiling of their goods, cruel whippings, long and lingering imprisonments, and death itself, by the hands of the common hangman, for the word of their testimony. Oh! that the Lord would again raise up such faithful witnesses in truth's defence, and in support of a slighted gospel. Among other reformers, and champions for Christ, and guardian angels of their generation, may I not mention the Methodists, while a persecuted people. How did these dear saints endure the spoiling of their goods, and the most cruel usage, from the beasts of the people, to whom they preached in fields, in streets, in lanes and alleys, without money and without price; as they freely received, they freely preached the word of life. Yea, even among the Catholics, in the dark night of apostacy, through the black clouds of superstition, the bloody standard of bigotry and monastic gloom, has the bright rays

and resplendant light of the holy Spirit pierced, and did not penetrate in vain. Witness De Reinty, A. Kempis, lady Guion, and even archbishop Fenelon; although I cannot away with modern bishops and archbishops, because they generally live more like proud princes than humble apostles. The primitive bishops preached without pay, in and out of doors, yet they worked for their living sooner than be a charge to the church, and devour the money which they could spare, all of which was charitably reserved for the support of the poor orphans and widows; and if they took any thing, it was only their food and raiment. I say, although I cannot away with our modern dignified prelates, yet do I greatly love, venerate and admire, even an humble, pious, liberal catholic clergyman, even though he should suffer the ludicrous and ridiculous nickname, “archbishop,” to be tacked to his name. And who, that has a drop of liberal blood flowing through his veins, can help venerating and respecting the chief bishop of the Methodist society? who travels thousands of miles every year, through winter’s pinching cold, and summer’s sultry heat, to call sinners to repentance; and not surely for money, for he only gets eighty dollars per annum for his support, while “*The Right Reverend Father*



*in God, John, by Divine permission lord bishop of London,"* receives annually about \$100,000 salary, forced from the mouth of labour, by the spirit of intolerance.

I would beg leave to exhibit one more catholic clergyman, who, in point of zeal for the salvation of sinners, and love for his Saviour, is truly worthy of imitation. I mean the indefatigable Francis Xavier, who relinquished his princely fortune, and royal relatives, at the command, and for the love of Christ, and went about continually doing good, preaching the gospel to the poor and the needy, without receiving any pay, but the approving smile of his much-loved Saviour. He was clothed in coarse and mean apparel, and lived upon a vegetable diet: he used to ring a bell in the streets, and thereby gathered the poor people, and their children together, to whom he preached a crucified Saviour.

Permit me here to make a digression, and declare in the word of the Lord, which this minute came to me, and which will appear reasonable as well as scriptural, to every candid mind. Behold this minister of Christ, who, though wrapped in a cloud of theological gloom, with all the disadvantages of education and habit; with all the impediments resulting from a confused idea of the true



Christian divinity, yet with all these formidable barriers, behold him forsaking forever, all that this world calls good and great, and going into voluntary exile, among the Indians and Asiatics, to call these benighted people to the out-stretched arms of his bleeding Saviour ; thousands of whom obeyed the Divine call. And at last, behold him die in this celestial service, in a wretched hovel, forsaken by men, but surrounded by angels, who convey his happy soul to paradise. Behold, I say, this faithful ambassador, ye friendly ministers, who are greatly enlightened in the true christian divinity, and yet refuse to call even the miserable sinners of your own neighbourhood to repentance. Behold this valiant soldier of the cross, travelling thousands of miles on this glorious errand, and blush, and be ashamed before God : for thus saith the Lord, “ surely I will, in a coming day, hold up such of my loving and faithful disciples and ministers, with all their disadvantages and impediments, in full view, to shame and confound those unfaithful ministers, whom I have enlightened and qualified to bear their testimonies in defence of truth, and against the false worships and worshippers of their generation, but have enlightened and qualified in vain.”

The reader is entreated to pardon this digression, and mode of composition, and attend only to the matter, which he should not condemn rashly, or without investigation; but let it stand or fall by scripture testimony.—It is most assuredly a serious subject, for if I am in the true light, and declare the truth, many ten thousands, both saints and sinners, so called, who now solace themselves in plenty, crying peace, peace, are, notwithstanding in midnight darkness, and in a most fatal error.

Before I conclude, I would mention a few more instances of clerical intrepidity, as a stimulus to the enlightened, but indolent gospel ministers of the present age, if it be possible to stimulate them to be valiant for the truth, as it is in Jesus, before death stops up the way. Witness the great Mr. Wesley, who preached the gospel in the streets of London, and the fields of its vicinity. Also, the pious John Fletcher, used to ring a bell to call the children of Madley together in the open air, and catechised them. The eloquent and energetic Whitefield used to preach the gospel in streets, fields, or houses, just as the opportunity presented, both in Europe and America. And not many years ago, pious and zealous Methodist ministers, used to preach in the fields, streets, and market-

houses ; and in the villages they oftentimes called the poor together, by singing a hymn suitable to the occasion, after which they would preach the word to them on horseback. But, alas ! not one preacher follows their excellent example, in our day, at least, not to my knowledge.

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### CHAP. III.

*Consolatory admonitions, addressed to the poor, and the needy, the miserable and unfortunate, who never attend places of public worship to hear the gospel preached.*

*My poor unhappy fellow sinners,*

I am moved by the source of benevolence, to address you on a subject, in which, (whether you believe it or not,) you are deeply interested ; namely, your future happiness : for misery you know, by sad experience, is your portion in this world. Many of you are miserable here, like poor Lazarus at the rich man's gate ; but, unlike him, you are also in the direct road to future misery. My object, therefore, in this address, and in my contemplated verbal address to you in your lanes and alleys, (where I intend to distribute these pamphlets gratis)—[and here I

would beseech you, to deliver them to your miserable neighbours when you have read them, or approach their sick beds yourselves, and read them to their comfort]—my object, I say, in this address, is to move you to attend to the things which make for your peace, before they are forever hid from your eyes; and which I will endeavour to point out to you, in a few words.

The first truth I feel moved to impress upon your minds, is this: That the Almighty Parent of good, never did, never will, nor indeed never can, afflict his poor creatures, without a special reference to their present, and future happiness. This is an incontestible fact. Therefore, you may believe assuredly, that God only afflicts you to-day, to reward you to-morrow. Is it not in order that the world and its perishing vanities may be embittered to you, by suffering, that you may be induced to seek refuge in the bosom of God, and in the consolations of religion.—In order, that you may see and feel the force of this truth, I would particularly exhort you, that you would listen to the still small voice of Christ in your hearts; which, if obeyed, will lead you into all truth. And this voice you have often heard, though you could not, or did not, or rather would not, distinguish it to be the voice of your best friend, calling

you to your own happiness. You recollect full well, that you have oftentimes heard an inward voice in reason's ear, (your consciences bearing witness thereunto,) testifying that all things were not well with you; and that there was a day of dreadful reckoning at hand; especially when you were guilty of any wicked action. A light has oftentimes appeared in your mind, which shewed you that you were created for a nobler purpose, than beastly gratification; namely, to serve your gracious Creator. And you have had oftentimes most awful forebodings in your conscience for disobeying this voice, and turning your mind from this light; particularly when you have been alone, in some solitary place; or when you have had an alarming vision; or when you have heard of the sudden death of a neighbour; or when you recollected how exposed you were yourselves, to sudden death and judgment. This voice and light, was the voice and light of your merciful Saviour, who died for your sins, and who is thus calling you out of your sins, into his life, liberty, and love.

This light appears to all men, in all places, and of all colours and kindreds; teaching them, that they should deny ungodliness, and worldly lusts, and live soberly, righteously, and godly, in this present world. The Scrip-



tures abundantly bear testimony of this truth, to prove which, it is only necessary to quote a few passages thereof.—“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. There was a man sent from God, whose name was John: The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world.”—“And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.”—“It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life.”—“Then Jesus said unto them, Yet a



little while is the light with you : walk while ye have the light : lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth.”—“ I am come a light into the world, that whosoever believeth on me, should not abide in darkness.”

Thus we may all clearly see the necessity of obeying the voice of Christ in our hearts, and walking in his light and love. And you who have not lived under a man-made ministry, can see more easily and clearly, the excellency of this doctrine ! They have to unlearn what they have been learning many years, before they can learn of the Spirit of Truth. Whereas, you have only to learn of your infallible inward Teacher, who was meek and lowly of heart, and you will assuredly, both in life and death, find rest to your souls. This blessed light gives not only a sight of sin, but also a sense of the unutterable love, and bitter agonies, of the Saviour of the world, for the sins of mankind : this light begets ardent love to him, which produces sorrow, and hatred to sin, and amendment of life and conduct. The guilt of past sins, are then removed, being freely pardoned by the liberality of heaven. By living in this light, and listening to the voice of truth, the soul becomes habitually virtuous, and naturally just, according to its new nature in

Christ. In addition to all the infinite mercies, and favours of Christ, conferred upon you, behold him stimulating a man of like passions and propensities with yourselves, the chief of sinners, to use every argument, and every art, to win you to your own happiness, to induce you to open the door of your hearts, to your gracious Redeemer; who has been knocking thereat, from time to time, for many years. O! think, think, a moment, upon your eternal condition. You are miserable here, and what ground of hope have you of being otherwise than miserable hereafter? No hope but in Christ, who died that you might live: the just for the unjust. He is the light to make manifest your malady, and he is the only physician, that can provide an antidote for it. Seek him with your whole heart, and ye shall find him. Let carnal priests and professors say what they will, we must forsake all earthly vanities, for the sake of this precious pearl of great price, or we can never find it. But this will be made manifest to your view, when you come savingly to the light of Christ within; and that light will give you to see your state, and enable you to detect the wicked spirits that seek your destruction, and cheat you to your ruin, and you will see, above their baits, and by proving obedient thereunto, it will

shine brighter and brighter to the perfect day. Most people seek this great and marvellous salvation, amongst men called doctors of divinity, and in books of divinity, and in elegant buildings, they call churches; and at the same time lend a deaf ear to the repeated calls of Christ. The devil is very willing we should look at the right way, if we will only walk in the wrong way; and go this way, that way, or any way, but the right way, which is Christ, the way, the truth, and the life, by which if a man enters, he finds a paradise on earth. Let not this gracious, though uncommon means, which God makes use of to win you to your own happiness, and his arms of love, prove abortive. For it will greatly augment your condemnation, by taking away from you the excuse of ignorance, if it does not, through divine aid, and your own consent, make you wise unto salvation. The rich men, the mighty men, and honourable men, of this world, relinquish the joys of heaven, for the pleasures of sense, and the gilded toys of time, regardless of eternity. But you have not even these gilded toys to forego, for you feel, as well as know, that poverty is your portion in this world. It would, therefore, be your wisdom, to make a virtue of necessity : God has removed from you the barrier which precludes thousands from living

a life of self-denial, and true religion: namely, the riches and honours of this world.—Hence, you are compelled to bear the cross, and the cross shall wear the crown: but remember, and let the thought sink deep, in order to this, the cross must be borne, not by constraint, or necessity, but of choice, and a willing mind; for as Christ gained the victory on the cross, we must also conquer all our enemies in the cross: for as there can be no victory without a combat, so there can be no crown without a cross. A measure of the Spirit of God, which enlightened the holy men of old to write the scriptures, is given to you to read them, with all; and indeed without this light, the scriptures would be a sealed letter to you. Wherefore, my principal object, and special call, is to exhort you in the name, and by the command of the Lord, to turn to the light within, which leads to all virtue without. By neglecting this light of Christ, and his voice within, all men, with but few exceptions, are plunging themselves into a Satanic pit of delusion, or are comfortably and contentedly seated at ease therein. Be entreated, therefore, my poor, unhappy, unfortunate, and afflicted fellow-travellers to the silent grave, to look at the light, and listen to the still small voice within, which calls you to your own happiness. Turn from

your vain and volatile, if not vile and vulgar companions, and be much in solitude and silence, reading the sacred scriptures, which will be a source of delight, information, and consolation, when you are thus enlightened to see their spirituality. Think much, talk but little, even to religious people; but let your chief converse be with the Holy Ghost. For I am persuaded, was I to get among what are called my religious acquaintances, and to chit chat with them, even on good subjects, I would talk all the little grace I have now got away in a week. Hence, many who are enlightened by the Spirit of Truth to see their state, and who are enabled in some measure to come to the strong for strength, and to forsake their ungodly practices, yet, alas! instead of going on to perfection, at God's command, and still looking to the light by which they were first enlightened, and listening to the still small voice that first called them to their own happiness; they look and listen to men called doctors of divinity, and chit chat with what are called the religious members of the sect they happen to join,\* till they chat the spirit and light of Christ out of their hearts; and although they

\* Should any who read this testimony, be reached and awakened by the divine life and power, and belong



are outwardly moral, and punctually attend, and almost worship the outward ordinances, of the sect they choose to associate with, yet, alas! they are more worldly-minded, more

to no denomination, yet wish advice which one to join ; to such I would say, Ask advice of no man living, while the Holy Ghost is within, and waiting to give the best advice in such important matters. But I would advise such, if they do attach themselves to any sect, to watch always against a spirit of bigotry, which is to be found in every sect, either less or more ; and no spirit from hell is more sily evil, than this spirit, which kindled the fires in which the martyrs were consumed. By this spirit most professors are blinded, as the primitive persecutors were. Yea, some have gone so far as to assert, that no man can be a true Christian, unless he is a sectarian ; than which, a greater absurdity cannot be. O therefore, ye who are yet uncontaminated by this prime minister of Satan, I mean a spirit of bigotry, which has already almost banished true charity from the face of the earth, let your language be, " O my soul, come not thou into their secret ;" and let your conduct correspond therewith. Be assured, by associating with bigots, as well as other evil persons, you will catch a measure of their spirit ; for it is almost as contagious as the yellow fever. You in whom the witness of God is raised, do, I beseech, and not I, but the Lord commands, " Cleave to the Holy Spirit as your unerring guide ; let him be your infallible counsellor in all doubts and distresses ; depend upon no man ; and turn not your back upon the Holy Ghost, to consult any man, in cases of conscience, for this is a great insult to the witness of God in your conscience."—Something like the king of Israel sending to inquire of the god of Akron, while he slighted the true God of his fathers.



grasping after earthly things, harder to deal with, more unfeeling to the poor, and a thousand times more bigoted than they were, in (what they are pleased now to call, with a sanctimonious countenance) their unconverted state. Therefore, this is the word of the Lord to you, “Be ye perfect, as your heavenly Father is perfect, whose will is even your sanctification.” For be assured, his servants you are, whom ye obey, whether of sin unto death, or righteousness unto life. For as in Adam all men died unto sanctity, so in Christ may they all live sanctified, which can only be attained by walking in the light, listening to the voice of the Holy Spirit, and punctually obeying it. This is the narrow, self-denying way, which many seek, and but few find. Many try to enter, but are not able, because they obey not the voice of the Spirit, nor will they walk in the light; but rather believe and obey the evil spirit through life, and even in the hour of death. And this evil spirit assures them, though they live in sin, they shall die in the Lord; though they love the world, the love of the Father may be in them; though they neglect to deny themselves of all the vain things that charm them most, and to take up their daily cross and follow Christ in the regeneration, yet they may be his chosen disciples; though they

will not keep his sayings, yet their house shall not be as the foolish man's house, who built on the sand; though they feel a much greater solicitude to enjoy their Maker's benefits than to please him, yet to him they shall be peculiarly pleasing; and though the Lord has positively declared, that none shall enter his kingdom, but those only, who do the will of his heavenly Father: yet that he will by his conduct contradict this his solemn declaration, and of course make himself a liar, in the presence of angels, men, and devils; these, and many other false representations of their hellish foe, mankind confidently believe, and at the same time disbelieve the solemn declarations of their heavenly friend. Hence, through life and in death, they continue the victims of this most fatal delusion, till too late convinced of their folly, in a miserable eternity.

Shun therefore this dreadful rock, on which so many have been shipwrecked. The kingdom of God, this day has come near to you; slight not therefore this the day of your visitation, for it will be the last call, the last invitation to many of you: therefore be weighty, be cool, be still, in this most important of all your concerns, turn from your own thoughts, your own wishes, your own righteousness, your own plans, and arrange-

ments, to the principle of life, the voice of truth, the light of life within, which you have so long transgressed, and disregarded, and which will lead you into all truth and holiness, and will give you power over all sin, and unrighteousness, and will teach you as men never taught, and more than all the languages of the world can express ; and which will lead to pure joy, tranquillity, heaven, and bring into quietness, innocence, holiness, and happiness.

When you disobey this light, which enlightens every man, and this spirit, a measure of which is given to every man to profit withal, the mind is building castles in the air, while the body is grovelling on earth in beastly impurity, or gathering, and hoarding its gold and silver dust, or covering its inward impurity by an outward cloak of religion ; all of which this light makes manifest, as well as humbles those who comprehend it ; and the humble are both taught, and exalted of God, and enabled to deny their own will, and do his will, even as Adam did before his fall.

For this very purpose came the second Adam into the world, to restore by his obedience, what the first Adam lost by his disobedience ; namely, to restore fallen man to the wisdom, the knowledge, the power, the

life, the love, the image of God ; to save his people from (not in) their sins.

But no man can enter the kingdom of heaven, till he turns his back on all earthly toys ; for this pearl is of such infinite value, that all earthly vanity must be relinquished for its sake. We must, with the consent of our own wills, turn from the false suggestions of the evil spirit, before the good spirit will enter the temple of our hearts ; then, and not till then, will we have a different view of things, temporal, and spiritual ; then will we have a right apprehension of God, and understanding of ourselves ; then will we see the vanity of the world, and live above it, and the subtle snares of Satan, and have dominion over him and all his emissaries.

Then are we in friendship with God, and hold sweet converse with him, even as Adam did before his fall ; then will we do his will on earth, as angels do in heaven.

Ye who have measureably come to this light, disobey not, I besecch you, its dictates ; if you do, it most assuredly will be turned to darkness, and great will that darkness be. And to you to whom this testimony is not hid, who are enabled to see the force of these truths, and are disposed to turn to the true inward teacher, who will at once (if you shut not your eyes against the truth,) shew you

the greatness of your transgressions, as well as the punishment due to them : let this valuable sight humble you in the dust, and cause you to abhor yourselves, and repent in dust, and ashes : but look not to your sin and depravity alone, for this would cause you to sink into desperation. But the light by which these were manifested, by looking to it, you will be enabled to see above them, and find refuge in the Saviour's blood, and ark of his covenant, which makes a full atonement for all repented crimes.

There can be no justification, no salvation, out of Christ, out of his light. He who believes in his blessed covenant, and walks in his light, is a child of the light, and walks not in darkness, but loves the Lord, with all his heart, and keeps his sayings with a grateful and willing mind. The first step to this glorious state of grace and peace, is repentance ; we must see our danger and our follies, committed in the broad way that leadeth to destruction, and sincerely repent of the same, before we can take one step in this narrow way of self-denial, and the cross, in the patience. John the Baptist, and Christ and his apostles, all preached repentance as a preliminary to the kingdom of Heaven on earth ; the fruit of which is holiness, and the end everlasting life. For know ye not your

own-selves, that a holy God will have his children holy, and they who are unholy, are therefore not his children. He is righteous, and they must be so ; he is just, hence they must be just ; he is merciful, and they must be so ; he pities and blesses his enemies, in their day of probation, and his children also pray for, and forgive their enemies. He is light, and they walk in his light ; he is love, and they live in his love ; he is a Spirit, and they worship him in Spirit and in truth ; those who do not thus walk, thus live, and thus love, are not his children.

Therefore, let nothing suffice you, but a complete victory over sin, and without you do violence to the flesh, this victory, you can never obtain.

There are two fatal rocks, on which many suffer shipwreck, when they first commence a religious life ; and which I here warn you to beware of, I mean, antimonianism, and phariseeism, or faith without works, and works without faith, or if you please, licentiousness, and hypocrisy : O how many are shipwrecked on these rocks, particularly the latter, in this age of darkness and delusion.

All our own righteousness by the law, is as filthy rags, and renders us more obnoxious to heaven, than publicans, and harlots. But being cloathed in the righteousness of Christ,



imputed and also imported, loved and also lived in, and received by grace through faith, we are peculiarly pleasing in the sight of heaven. Though we at the same time, feel less than nothing in ourselves, while Christ is all in all ; and our chief delight, happiness, and heaven, is to please him, and promote his glory, from a principle of pure love, and gratitude.

Wherefore, to you who read these remarks, who have not entered this kingdom of heaven on earth, and whose day of grace is not passed, whether professor or profane, This is the word of the Lord to you all, “What will it profit you, Oh infatuated people, even if you should gain the whole world, and lose your own souls ; and wherefore, have many of you been so much afflicted and so unfortunate, is it not that ye may be induced to wean your affections from earthly vanity, and place them upon the heavenly, the sovereign beauty, who is delicate in love, and cannot endure a divided heart.\*” Hence

\* The judicious reader, will recognize some repetition in sentiment, and many in phraseology, in these admonitions, he will also see, that this is contrary to the rules of composition ; these things, I also am sensible of, but this sensibility would not preclude me from repeating again, and again, and again, in the ears of clerical impostors, and their deluded followers, the dreadful destruction they are bringing upon themselves, in a voice as loud as thunder,

look to the light, and listen to the still small voice of the holy Spirit within, which has for a long time been calling you, and now once more, calls you to your own happiness, to holiness, to sanctity, and to heaven.

The holy Ghost will teach, as man never taught, gratis : it will make manifest, that he who loves the world, loves not God, and that he who is more solicitous to gain his favours, than to please him, is an abomination to him. Wherefore, O Reader! view this candid testimony, (notwithstanding its literary imperfections,) with solemn seriousness, as it may be your last call. For you may rest assured, though I should (Judas like) draw back to perdition to-morrow, **THIS IS THE WORD OF THE LORD TO YOU TO-DAY !**

was it in my power so to do. And I should not wonder, if the Lord would command some of his servants, to go from town to town, and from city to city, and to cry with a loud and trembling voice, woe, woe, woe, to the host of hypocritical doctors of divinity, and their deluded votaries in the free and enlightened American Republic. The same as the Jewish countryman went about the wall and temple of Jerusalem, crying in a loud and lamentable voice ; “ woe, woe, woe, to the city and temple of Jerusalem : ” and continued thus to cry till Jerusalem was destroyed by the Roman army.

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